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ABSTRACT

Fifteen articles dealing with international/intercultural communication are contained in this journal. The following topics are considered: a communication perspective on aging in Japan and America; Japanese speech characteristics; the development of a communication-conflict test; information systems in the educational institution; the foundation, development, and effects of the intercultural communication workshop; a critical review of the literature about the conceptualization of satisfaction; a prescriptive model for enhancing intercultural communication; nonsexist communication; the speech education trident; the effects of an intercultural communication unit in the basic speech course; the necessity of intercultural communication; evaluating oral interpretation; the right to communicate; a cross-cultural perspective on decision making; and nonverbal aspects of interpersonal communication. (FL)

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A WORD FROM THE EDITOR

Each year, the number of high-quality manuscripts submitted to us increases. This has enabled us to include in this edition of Communication more fine articles than we have yet published in a single issue.

Most of these articles were originally in the form of "papers" presented at the recent CAP convention in Tokyo. Others were submitted independently by scholars who, like those who attended the convention, reside in widely separated areas of the globe.

I hope that you will share my pleasure in becoming better acquainted with these authors as they bring their wealth of knowledge --and diverse points of view--to bear upon some of the more salient problems to be encountered in this vast and increasingly complex field of communication.

Wayne H. Oxford
Editor
Communication

The Communication Association of the Pacific's headquarters and business office is located in Tokyo, Japan, and CAP operates in accordance with Japan business regulations. Correspondence regarding Communication should be addressed to Dr. Wayne Oxford, Editor, Department of Speech, University of Hawaii, Honolulu, Hawaii, USA.

FROM THE PRESIDENT

Busy, the day proved typical of the fifteen spent in Korea and Japan observing CAP activities in the two nations, nations linked with America, Australia, the Philippines and Taiwan in CAP's part of the world. A forty-five minute conference with Hong Ik University's President Lee followed meetings with CAP-Korea's two top officers, President Chong-Hiok Yoon and Vice President Myung-Seok Park. Two hundred fifty Hong Ik students interested in oral communication heard my lecture on CAP, then to Hankuk University for a similar talk to seventy. The CAP leadership in Korea gathered together for an evening banquet of fellowship and discussions about spreading CAP's influence. Among the twelve were officers who came in from all parts of the nation for the occasion.

That day was event-filled as were the ones that followed. In Fukuoka, Japan, a three-day speech institute for the CAP-Fukuoka branch; in Tokyo, a two-day business and professional person's institute sponsored by CAP, followed by three evening workshops before the tenth international CAP convention got started.

At the convention I was privileged to report on CAP's progress. CAP-Australia's organization is underway, under the leadership of William Crocker. CAP-America has Thomas Scheidel as its leader and it should move forward rapidly with Tom at the helm. CAP-Japan? What can one say, except "superlative!" Branches in Osaka, Fukuoka, Sapporo and Tokyo flourish. The CAP-Gaku Shobo book series brings in welcome funds for CAP-Japan activities, and, more important, the series' books are being adopted by more and more schools. The Japan English Forensics Association, started this year, has CAP sponsorship and it enrolls almost all of the Tokyo universities' English Speaking Societies' debate sections. Of course, the usual workshops and conferences were held as in the past.

CAP's future looks healthy thanks to the efforts of countless people. Certainly, the work of several supplied the vital element in this year's progress. In addition to Yoon and Park, Crocker and Scheidel, praise is due the other international officers, Vice President Takehide Kawashima, and Executive Secretary Hiroshi Katayama. Communication Editor, Wayne Oxford, continues to perform miracles, as does Speech Education Editor, Satoshi Ishii, with no money.

By naming them, I do not mean to slight the others whose contributions resulted in another successful year.

Soon, if it isn't already, CAP will be the largest international speech communication organization--a proud achievement but one that was won by the interest and devotion of hundreds who believe in CAP's goals.

Thank you very much!

Donald W. Klopf
President
COMMUNICATION ASSOCIATION OF THE PACIFIC

AGING IN JAPAN AND AMERICA: A COMMUNICATION PERSPECTIVE

by Carl W. Carmichael*

Comparisons between Japan and America are tempting to make. The two cultures have numerous similarities but intriguing differences that have roots deep in the past. Some cross-cultural comparisons might be of benefit to the United States--e.g., as the American population increases, they need to learn more about the effects of population density and more effective space utilization--problems Japan has dealt with for many years; such cross-cultural comparisons have great benefit potential for Japan also. Japan is currently experiencing the effects of rapid industrialization as the U.S. did a decade or so prior. Many social problems that follow--increased mobility and the disintegration of the nuclear family, for example--were experienced first by the U.S. and now may be evidenced in Japanese culture.

Though tempting to make and often useful, comparisons between the two cultures should be made with more caution. Just as there are some similarities in social phenomena, trends, etc., there are also some major cultural differences that could invalidate such comparisons--especially such basic differences as religious background, belief systems, and cultural logical systems.

Cross cultural comparisons should only be made when three conditions prevail:

1. The phenomena from each culture to be compared are valid--can be verified--are real and not fictionalized or taken from the ideals of the culture's belief system.

2. The comparisons themselves are valid--i.e., the things being compared are indeed comparable, not so dissimilar that they cannot usefully be compared.

3. The comparisons have at least some learning potential. That is, someone will benefit in some small way from them.

It is my belief that if one wants to study a culture, whether or not for the purposes of cultural comparison, there are certain basic factors that will be especially indicative of the life quality and the degree of humaneness of that society. The most telling of these, I believe, is how that culture treats its old people. What cultural mechanisms have been set up to care for the aged? How do young people feel about growing old? Etc.

Numerous types of comparisons between Japan and America have been made in the post-war years, but only within the last couple of years,

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beginning in the mid-1970's, do we find gerontologists (specialists in the study of problems of aging) from America studying aging in Japan. This area of cross-cultural comparison may be so recent that drawing conclusions is premature, but one cannot help but be intrigued by the fact that we are getting two very distinctly different viewpoints in America about what it is like to become old in Japan. I would like to review these studies, focusing on the two opposing viewpoints, and then discuss how communication is a discipline that could be of considerable assistance in clarifying this problem, in revealing the problems of aging in any culture more accurately, and in helping deal with many aging-related problems.

I. The catalyst in this near-debate on what it is like to grow old in Japan is Erdman Palmore's book The Honorable Elders.[1] From beginning to end, the posture of this book is a very positive one, as the title indicates. After spending a sabbatical year at the Gerontological Institute in Tokyo, Palmore came to the conclusion that there is much America can learn from Japan in the aging area--that the old Confucian-related beliefs of giving great respect to the elderly, allowing them to grow old with dignity, still persists and that there are only minor problems of aging in Japan.

Briefly, Palmore focuses on two major issues: (1) that the aged enjoy a high status in Japan, and (2) that Japanese elderly are well integrated into the social networks of their culture. He supports these notions with statistics from the Prime Minister's office and behavioral observations from personal experience or cultural studies. Palmore cites that the high statistics of the aged in Japan can be evidenced by such observations as: (a) honorific language used in speaking to or about the elderly; (b) family traditions in the household--elders being served first, getting special seats, walking in front or being first in the bath; (c) public declarations of respect for the aged--specifically referring to the 1963 National Law for Welfare of the Elders, which cites that:

> The Elders shall be loved and respected as those who have for many years contributed toward the development of society, and wholesome and peaceful life shall be guaranteed to them. In accordance with their desire and ability, the elders shall be given opportunities to engage in suitable work or to participate in social activities.

Palmore also notes the Japanese Annual National Holiday in September devoted to respecting the elders in the family.

Palmore's second major area of discussion is the integration of the aged in Japan. He focuses on three levels of social integration--in the family, in the work force and in the community--and concludes that, "Japan is an exception to the general rule that industrialization causes a sharp decline in status and integration of the aged," and that, "Japan demonstrates that the aged need not suffer from prejudice and discrimination in modern society."

But a considerably different viewpoint can be seen in the writings

of two other scholars, David Plath from the University of Illinois and Douglas Sparks from the University of California, Berkeley. Sparks conducted a study focusing mostly on retirement problems in Japan--certainly an area worth considering since retirement is one of the major adjustment problems for the aged in modern societies that are industrially oriented. Sparks argues that retirement is an especially serious problem for the aged in Japan. It usually occurs at age 55, 20 years before the statistical life expectancy age (which has moved dramatically from 45 years, before World War II, to 75 years today). Pension systems are grossly inadequate, according to Sparks. Some companies give a lump sum equivalent to two or three years' salary, hardly enough to sustain the retiree for 20 years. Public pension plans only pay a few hundred dollars a year and benefits do not begin until 60 (65 if employed). Therefore, the Japanese retiree must depend on the family for support or get another job.[2]

Financial necessity and desire to maintain the role of worker in a country with a very strong work ethic cause most workers to seek additional employment. A post-retirement job, however, typically will mean a significant decline in status and responsibility.

David Plath explores the problems of aging in Japan from a broader sociological perspective. He describes the cultural shifts from the Meiji Age (1868-1912), when Japan was becoming a modern nation, to the era between the world wars when the vertical society prevailed and when the Confucian values of paternalism and great respect for the elderly returned, to the post-war era of becoming a modern industrialized state--with its problems for the elderly. Plath's analysis includes such deeply imbedded cultural phenomena as the concept of the obasute--"discarding granny," death before dependence in old age; the high suicide rate among the elderly in Japan--both statistically and in terms of the belief system; the discrepancy between attitudes of younger people toward care of the aged and the views expressed by the aged themselves; the financial plight of the aged in Japan; and, the advent of nursing homes as a solution.[3]

The picture portrayed by Sparks and Plath may be unduly negative, as both freely admit, but the arguments certainly have a ring of credence to them and are in sharp contrast to the picture represented by Palmore in The Honorable Elders. Therefore, aging in Japan, it can be concluded, is at best an ambiguous social issue. The Japanese elderly apparently suffer from many of the same aging-related problems in America: increased life expectancy, increased mobility, changing attitudes of youth, inadequate funding of social programs, extremely low retirement pay, housing shortage, and fixed as well as inadequate incomes in an inflationary economy. Yet, many of the linguistic and behavioral gestures of respect and deference to the elderly from a previous age can still be observed in this modern industrialized nation. Obviously, this is a social problem area in Japan that warrants more study--just as it has been getting in America in recent years.

Communication is a discipline that may offer unique insight into the gerontological problems in Japan. However, communication has not been

included as one of the traditional sub-disciplines in the field of social gerontology. Therefore, some justification of this relationship between the two disciplines of communication and gerontology would be appropriate.

Any problem that can be characterized as a "social" problem will find its expression in the communication systems of the culture within which it is found. A study of these communication systems, then, could be a useful way to reveal the nature and extent of the social problem. This may hold true especially in cultures where the social problem might be a negative reflection on the culture or where the problem is in conflict with religious or ethnic belief systems within the culture. Such may, in fact, be the case in Japan when considering the problems of aging. The marked contrast between the perspectives of Palmore and Plath may actually represent a very real discrepancy between the reality of the problems of aging in contemporary Japan and the expression of deeply rooted cultural beliefs that survive through the dignity of tradition.

What communication systems might be helpful in revealing the attitudes of a culture toward its old people? Two approaches could be used. First, one might look for socially significant themes or statements, wherever they are to be found, and trace their origin as well as observe their effects on people. The concept of "obasute," which I have never heard expressed by any of my Japanese friends, is an appropriate example. Plath, and others who have studied this concept, have traced it to the sixth century. A mountain west of Tokyo is named "obasute" where, according to legend, old people can go to never return. Throughout these many years this cultural theme was repressed by the Confucian dictates of respect and honor for the aged which "obasute" starkly opposed. But it emerged as a theme in a widely read short story published in the 1950's by Niwa Fumio with a descriptive title that has been translated as "The Hateful Age."[4] Why was this story so popular? Why did this theme find its way into other stories in the popular media (e.g., "The Oka Mountain Song")[5] including award winning movies within the last couple of years and a No drama title "Obasute." What can we conclude from the current popularity of a theme in the literary media that depicts old age as despicable and its solution as abandonment? Do we believe the Confucian expressions of respect and honor for the elderly that are gathered in interviews or in quasi-scientific attitude surveys, or do we listen to the statements of the people in the communication systems of the culture?

A second approach to the questions I am raising is to focus on the most significant communication medium in the culture--that which is most popular and most impactful--to examine what images of aging are presented and how people react to them.

Unquestionably, Japan today is as television oriented as America is. The NHK (Communication Research Institute) in Tokyo is primarily concerned with the effects of this medium on the people of Japan, but they have not thought to ask how people's attitudes toward old people or the aging process may be reflected or even programmed by the age related content and portrayal of the elderly over television. Nor, to my knowledge, have

Japanese gerontologists studied the role of television in the changing attitudes toward aging. Yet, the potential offered by the mass media in analyzing and dealing with the problems of aging bears elaboration. While such studies have not been conducted in Japan as yet, some research on media and aging in America indicates areas that might be studied in Japan.

In both America and Japan the size of the aged population and the prominence of television as a cultural communication system tell us that this mass medium should play an important role in effective information dissemination and entertainment for elderly citizens. Therefore, we should have some understanding of the uses and effects of the media in relation to the elderly.

Whoever wishes to communicate with the aged quickly and effectively (service agencies, for example) should know something about the elderly's media exposure habits and patterns-media preferences, media credibility, and especially their preferences within the medium of television. Such research is conducted in Japan with the general population, but to my knowledge not with any specific focus on the aged population.

The portrayal of older people over television is one of the major concerns many American gerontologists have. Stereotypical characteristics of old age, that do not necessarily reflect reality, are communicated all too dramatically in commercials and through character roles in dramas. In America, organizations of elderly citizens have protested such televised images as being overly negative and possibly affecting younger people's attitudes toward themselves. In there a similar problem in Japan?

In America, old people have been presented over television as slow, less intellignet, decrepit, sick, sexless, ugly, and senile. The appropriateness of questioning the perpetuation of such negative images of old age over television should be apparent when we consider that extensive previous gerontological research has demonstrated that each of the old-age characteristics I have just cited is not necessarily true of elderly people, and, in fact, could be true of people in any age bracket. If this holds true in America, would research reveal a similar discrepancy in Japan? I have already begun the groundwork for a study in Tokyo, Osaka, and Hiroshima on the possible effects of images of old age over television on children's attitudes toward old people, pending approval of the Japan Foundation.

If the research interests of the NHK and the Tokyo Institute of Gerontology could be combined, numerous questions of relevance to this important social problem could be asked. How do the elderly in Japan use the media? How can the media be used more effectively to better serve the aged? How much do the aged in Japan rely on informal sources to confirm information from the media? Are people, old and young, affected by Japanese television's portrayal of old people?

Communication research with the aged population is not without methodological difficulties.[6] As in America, I am sure that the elderly

in Japan represent a diverse, ill-defined, heterogeneous population. But, such research is necessary. A closer examination of the communication systems in Japan would not only be useful in analyzing the problems of aging, but they must be used effectively if we have any hope of turning this problem around--in Japan as well as in America.

FOOTNOTES

[1] Erdman Palmore, The Honorable Elders: A Cross-Cultural Analysis of Aging in Japan (Durham, North Carolina: Duke University Press, 1975), p. 144.

[2] Douglas E. Sparks, "The Still Rebirth: Retirement and Role Discontinuity," in Adult Episodes in Japan, David W. Plath, ed. (Leiden, The Netherlands: E. J. Brill, 1975), pp. 64-74.

[3] David W. Plath, "Japan: The After Years," in Aging and Modernization, Donald Cowgill and Lowell Holmes, eds. (New York: Appleton-Century-Crofts, 1972), pp. 133-150.

[4] Niwa Fumio, "The Hateful Age" (Iyagarase no nenrei), translated by Ivan Morris; in Modern Japanese Stories: An Anthology, Ivan Morris, ed. (Rutland, Vermont, and Tokyo: Charles H. Tuttle Pub. Co., 1962), p. 340.

[5] "The Oak Mountain Song" by Fukuzawa Shichiro, although containing a centuries old theme, was awarded first prize for new fiction in 1956 by a prominent Tokyo literary magazine. The story in translation as well as a commentary on its social significance, can be found in Ito Sei, "On 'The Oak Mountain Song,'" Japan Quarterly IV (No. 2, April-June, 1957), pp. 200-235.

[6] For a discussion of this and other ideas discussed in this paper as related to research in America, see Carl W. Carmichael, "Communications and Gerontology: Interfacing Disciplines," Western Speech Communication (Vol. XL, No. 2, Spring 1976), pp. 121-129.

FOUR STUDIES OF JAPANESE SPEECH CHARACTERISTICS

by Ronald Cambra, Satoshi Ishii, and Donald Klopf*

Reports of the speaking habits of the typical Japanese suggest a person who is shy, uncomfortable, and self-conscious in most speaking situations.[1] Is this the case? Does the typical Japanese perceive himself as orally non-communicative as the reports imply?

To answer those questions, we have conducted four exploratory studies of Japanese speaking.[2] The results of the studies are reported here along with explanations of the research methodology and data analysis employed.

Speaking Apprehension[3]

Speech apprehension, as the term is used here, means more than stage fright, the fear which often is associated with speaking to a large audience. Many people experience stage fright when faced with what they consider to be a threatening speaking situation such as giving a public speech. Speech apprehension is a more serious problem encountered by a smaller percentage of people than those who suffer the symptoms of stage fright.[4]

Those who are apprehensive in communication situations not only exhibit the stage fright behaviors normal to many public speakers, they fear to speak in almost all dyadic and small group situations as well. Their anxiety surpasses any gains they think they will achieve by talking, therefore, they either do not speak at all or avoid speaking unless they are obligated to do so. Forced to speak, they feel anxious, tense, uncomfortable, and embarrassed. Others see them as shy or reticent.

The highly apprehensive will respond negatively in any oral communication situation, real or anticipated, public or private, involving any number of people in small or large groups.

To discover whether the Japanese are apprehensive or merely non-communicative in oral situations, the Personal Report of Communication Apprehension for College Students (PRCA-College)[5] was administered to 700 Japanese students. This population consisted of 387 male and 313 female students representing four universities (Nihon, Waseda, Otsuma Women's, and the City University of Yokohama). A similar group of Americans also completed the PRCA-College for comparison purposes. The Americans were 727 University of Hawaii at Manoa students enrolled in speech and human development classes. After randomly discarding 27

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responses, the 700 remaining American responses split between females and males.

The PRCA-College consists of twenty statements concerning feelings about communicating orally with other people. The items focus on dyadic communication, small group communication and public communication, with a few items relating to all three communication contexts.

The items appear in a five-choice response format: strongly agree, agree, neutral, disagree, strongly disagree. The student selects the response for each item which applies to him. Eleven of the items are positively worded and the remainder negatively worded. For scoring purposes, the items are converted so that all scores are in a manner with 1 indicating least apprehension and 5 most apprehension. Those who score higher than 70 reflect highly apprehensive people as McCroskey testifies.[6]

Are the Japanese university students participating in the research apprehensive in oral communication situations? Table 1 indicates the scores for each PRCA-College items in percentages. The "+" column represents low apprehension, the "0" neutral responses, and the "-" high apprehension for the items. As a group, the Japanese scored higher than average on 75% of the items.

TABLE 1

% Distribution of PRCA-College Item Scores for Japanese University Students

Items	+	0	-
1. While participating in a conversation with a new acquaintance I feel very nervous.	22%	31%	47%
2. I have no fear of facing an audience.	19	18	63*
3. I look forward to expressing my opinion at meetings.	10	30	60*
4. I look forward to an opportunity to speak in public.	5	30	65*
5. I find the prospect of speaking mildly pleasant.	16	34	50*
6. When communicating, my posture feels strained and unnatural.	40	33	27
7. I am tense and nervous while participating in group discussions.	42	33	25
8. Although I talk fluently with friends I am at a loss for words on the platform.	21	27	52*
9. My hands tremble when I try to handle objects on the platform.	28	32	40*

10. I always avoid speaking in public if possible.	22	43	35*
11. I feel that I am more fluent when talking to people than most other people are.	17	47	36*
12. I am fearful and tense all the while I am speaking before a group of people.	29	35	36*
13. My thoughts become confused and jumbled when I speak before an audience.	28	35	37*
14. Although I am nervous just before getting up, I soon forget my fears and enjoy the experience.	35	37	28
15. Conversing with people who hold positions of authority causes me to be fearful and tense.	39	36	25
16. I dislike to use my body and voice expressively.	33	47	20
17. I feel relaxed and comfortable while speaking.	23	46	31
18. I feel self-conscious when I am called upon to answer a question or give an opinion in class.	14	25	61*
19. I face the prospect of making a speech with complete confidence.	13	28	59*
20. I would enjoy presenting a speech on a local television show.	10	12	69*

*Indicates "higher than average" apprehension.

To confirm the group's apprehension, a t test was run and the results are shown in Table 2. The students composing the respondents perceive themselves as significantly more apprehensive than not. Generalizations concerning the apprehension of the Japanese seem to be supportable with the results of this research.

TABLE 2

Japanese University Students' Perception of their Oral Communication Apprehension

Variable	N	df	$\bar{X}$	t
Not Apprehensive	20	38	163	4.69**
Apprehensive	20	38	302	

**$p < .01$

A comparison of the Japanese respondents was made with a similar group of Americans and Table 3 shows a significant difference between the Japanese and Americans. The Japanese are more apprehensive than their American counterparts.

TABLE 3

Japanese and American PRCA-College Scores Compared

Variable	N	df	$\bar{X}$	t
Americans	20	38	429.6	1.75*
Japanese	20	38	457.3	

*p < .05

Another comparison merits consideration. How do the Japanese and Americans compare in the dyadic, small group, and public speaking situations. The PRCA-College was constructed to measure apprehension in those three situations and Table 4 indicates that the Japanese again are significantly more apprehensive than the Americans in all three types of speaking situations.

TABLE 4

Comparison of Apprehension in Three Speaking Situations

Situation	N	df	$\bar{X}$	t
1. Dyadic Speaking				
Japanese	8	14	174	2.864**
Americans	8	14	289.62	
2. Small Group Speaking				
Japanese	9	16	193.22	2.673**
Americans	9	16	302.55	
3. Public Speaking				
Japanese	13	24	157.61	2.48*
Americans	13	24	242.84	

**p < .01 *p < .05

The research results seem to support the belief shared by a number of scholars that the Japanese tend to be apprehensive in oral communication situations. Certainly, the largest portion of the Japanese who took the PRCA-College perceive themselves to be apprehensive if their responses are a true indication of their feeling.

Predispositions Toward Verbal Behavior

People hold impressions of the way they orally express themselves to others. These images tend to be consistent from one type of speaking situation to another. That is to say, if a person sees himself as speaking slowly and deliberately in conversation with another, he sees himself speaking the same way in small groups and as a public speaker. Usually one person's impressions or images of his speaking are confirmed by the impressions others have of his speaking. In fact, the person's impressions may have come originally from the observations others made of his manner of speech.[7]

People's general impressions of their verbal behavior consist of several factors. People are concerned about dominating, initiating and maintaining communication. The amount of communication both in frequency and duration also shapes their verbal predispositions as does fluency. These factors give a general impression people have of their speech.[8]

To find out how the Japanese perceive their verbal predispositions, we administered the Predispositions Toward Verbal Behavior (PVB)[9] to 363 male university students representing Nihon, Chuo and Soka Universities and 348 Otsuma Women's University females. For purposes of comparison, the PVB was given to 326 University of Hawaii students equally divided between male and female.

The PVB consists of 25 items in a seven-choice response format--very strong agreement with an item, strong agreement, mild agreement, neutral or don't know, mild disagreement, strong disagreement, and very strong disagreement. The items represent a variety of self-perceptions about communicative tendencies (see Table 5).

The data were grouped into three classes: (1) predisposed (HPVB) which includes the very strong, strong, and mild agreement responses; (2) neutral which includes only the neutral responses; and (3) unpredisposed (LPVB) which includes the mild, strong and very strong disagreement responses.

Table 5 gives the Japanese/American comparison: HPVB--35.8% Japanese, 38.5% Americans; LPVB--37.03% Japanese, 42.22% Americans.

TABLE 5

PVB Comparisons of Japanese and Americans

Items	HPVB		NEUTRAL		LPVB	
	% of J	% of A	% of J	% of A	% of J	% of A
1. I am inclined to let other people start conversations.	33.0	45.6	21.4	12.5	34.2	41.9
2. I have a tendency to dominame informal conversations with other people.	38.4	36.9	28.6	21.5	33.0	41.6
3. When I am with other people I generally talk often.	60.2	50.7	20.7	15.4	19.1	33.9
4. In most social situations I tend to direct the course of conversation.	24.5	33.3	36.1	24.8	39.4	41.9
5. When I am with others it generally takes me quite a while to warm up enough to say very much.	48.1	40.0	19.7	9.2	32.2	50.8
6. I generally rely on others to keep conversations going.	46.8	38.9	24.0	10.6	29.2	50.5
7. In most social situations I generally speak quite frequently.	30.9	48.0	25.6	15.9	43.5	36.1
8. I tend to hesitate when I speak.	36.1	38.2	20.3	17.4	43.6	44.4
9. I generally prefer to listen rather than to speak.	31.5	40.7	29.4	25.4	39.1	33.9
10. In most social situations I tend to come on strong.	17.4	30.5	26.9	20.2	55.7	49.3
11. I find myself pausing often when I speak.	35.8	37.0	20.6	19.9	43.6	43.1
12. I am inclined to jump into informal conversations.	68.5	45.3	16.7	20.4	14.8	34.3
13. I tend to feel inhibited when I talk to others.	31.2	34.2	24.8	18.8	44.0	47.0
14. I generally find that I express myself quite freely.	36.6	49.3	20.1	12.8	43.3	37.9

Table 5 continued.

Items	HPVB		NEUTRAL		LPVB	
	% J	% A	% J	% A	% J	% A
15. I try to take charge of things when I am with people.	48.0	27.4	33.4	24.0	18.6	48.6
16. I often don't express my views in normal conversations with others.	58.6	33.0	18.0	12.2	23.4	54.8
17. I would describe myself as dominant in social situations.	13.1	32.1	26.6	16.5	60.3	51.4
18. When I am with others, I am inclined to talk forcefully.	21.8	29.9	30.2	15.3	48.0	54.8
19. I have a tendency to let other people determine the course of conversation.	46.6	37.3	33.4	24.5	20.0	38.2
20. In one-to-one conversations I tend to talk more than half the time.	29.4	39.4	36.1	27.0	34.5	33.6
21. In most social situations I tend to speak for long periods of time.	15.0	33.3	24.4	12.2	60.6	54.5
22. I am inclined to let other people talk for long periods of time.	38.1	46.8	32.7	20.5	29.2	32.7
23. I prefer to keep my comments brief.	18.8	46.5	27.4	20.2	53.8	33.3
24. I probably speak for shorter periods of time than the average person.	32.7	39.7	32.2	28.6	35.1	31.7
25. In most social situations I am inclined to let other people get in the last word.	32.9	27.4	39.5	37.2	27.6	35.4
$\bar{X}$ =	35.8	38.5	26.8	19.32	37.03	42.22

The PVB items represent five factors. What follows is a factor-by-factor analysis of the responses.

Dominance. PVB items 2, 4, 10, 15, 17, 18 and 21 concern the dominance factor. The Japanese-American comparison is: HPVB--25% Japanese, 32% Americans; LPVB--45% Japanese, 49% Americans. Tables 6 and 7 represent the results of chi-square tests for difference between the HPVB and LPVB of the Japanese and Americans. In both cases, the differences are significant.[10]

TABLE 6

HPVB Comparison on the Dominance Factor

	Scores	df	χ^2
Japanese	1266	6	99.15****
Americans	732	6	

****$p < .001$

For this factor, the results suggest that the Americans appear to be slightly more predisposed than the Japanese to dominate in verbal encounters.

TABLE 7

LPVB Comparison on the Dominance Factor

	Scores	df	χ^2
Japanese	2242	6	82.07****
Americans	1129	6	

****$p < .001$

Initiating and Maintaining Interpersonal Communication. PVB items 1, 3, 5, 6, 7, 12, and 14 relate to initiating and maintaining interpersonal communication. The Japanese-American comparison is: HPVB--46% Japanese, 45% Americans; LPVB--31% Japanese, 41% Americans. The differences between both populations on the HPVY and LPVB are significant (see Tables 8 and 9).

TABLE 8

HPVB Comparison on the Initiating/Maintaining Factor

	Scores	df	χ^2
Japanese	2304	6	66.35****
Americans	1039	6	

****$p < .001$

For this factor, the results imply a similarity between the two populations. Both Japanese and Americans believe that they are inclined to let others start conversations and that they themselves do not speak too often and freely. Yet, both tend to jump into conversations and do not let others speak too long.

TABLE 9

LPVB Comparison on the Initiating/Maintaining Factor

	Scores	df	χ^2
Japanese	1538	6	66.68****
Americans	933		

****$p < .001$

Frequency and Duration of Communication. PVB items 3, 7, 20, 22, and 24 concern how often and for how long people perceive themselves as talking. The comparison is: HPVB--38% Japanese, 45% Americans; LPVB--32% Japanese, 34% Americans. The differences are significant (see Tables 10 and 11).

TABLE 10

HPVB Comparison on the Frequency/Duration Factor

	Scores	df	χ^2
Japanese	1361	4	21.86****
Americans	735	4	

****$p < .001$

For this factor, the responses are not conclusive. The Japanese perhaps see themselves talking to friends often but not to strangers. The Americans would be predisposed to talk equally with friends or strangers.

TABLE 11

LPVB Comparison on the Frequency/Duration Factor

	Scores	df	χ^2
Japanese	1149	4	24.03****
Americans	550	4	

****$p < .001$

General Disinclination to Talk. PVB items 9, 16, 19, 23 and 25 deal with this factor. The comparison is: HPVB--33% Japanese, 39% Americans; LPVB--38% Japanese, 37% Americans. The differences are significant (see Tables 12 and 13).

TABLE 12

HPVB Comparison on the Disinclination Factor

	Scores	df	χ^2
Japanese	1340	4	103.39****
Americans	605	4	

****$p < .001$

For this factor, the responses are inconclusive. At best, the responses seem to imply that the Japanese see themselves more readily inclined to talk to friends than strangers while the Americans have the same inclination to speak to both friends and strangers.

TABLE 13

LPVB Comparison on the Disinclination Factor

	Scores	df	χ^2
Japanese	1165	4	101.97****
Americans	640	4	

****$p < .001$

Fluency on Anxiety. PVB items 8, 11 and 13 concern fluency. The comparison is: HPVB--44% Japanese, 45% American; LPVB--34% Japanese, 36% Americans. No significant differences appear between the two populations (see Tables 14 and 15).

TABLE 14

HPVB Comparison on the Fluency Factor

	Scores	df	χ^2
Japanese	733	2	N.S.
Americans	358	2	

For this factor, the responses support the conclusions for the Japanese on the speech apprehension study reported earlier. The Japanese perceive themselves as being anxious, inhibited and not fluent in oral encounters. The American results are not as conclusive nor as supportive of the first study.

TABLE 15

LPVB Comparison on the Fluency Factor

	Scores	df	χ^2
Japanese	933	2	N.S.
Americans	440	2	

Fundamental Interpersonal Relations Orientation--Behavior

People behave the way they do, state the theories of motivation, in order to satisfy certain needs, desires, or wants. Depending on what authority is consulted, many such needs are identified, some of which can be satisfied only in the company of other people.[11]

One American, William Schutz, postulates that the satisfaction of three social needs has the greatest effect on how people relate to each other. He labeled and defined these needs as follows:

1. Inclusion--the desire (or lack of desire) to be accepted, understood, listened to, well-known; to join, to be social.

2. Control--the desire (or lack of desire) to control others, be in charge, make the decisions.

3. Affection--the degree to which people like to have close, personal

relations with others; and the extent to which people will initiate relations or the capacity to want love.

Each need consists of two parts--"expressed" and "wanted." For example, "expressed" inclusion is how much inclusion a person expresses or tries to give. "Wanted" inclusion is how much inclusion a person likes to get from others or how much he wants to receive.[12]

Schutz conceived a measure for these two parts of the three needs--the Fundamental Interpersonal Relations Orientation--Behavior (FIRO-B).[13] Six scales make up the FIRO-B, one for each part of each need. Each scale is comprised of nine items regularly decreasing in popularity and are constructed in such a way that the respondent will accept items sequentially to a given point and then reject the remainder. As an exploratory study of the Japanese relations with one another, we administered the FIRO-B to 30 Otsuma Women's University students and, for comparison purposes, to 42 University of Hawaii students. The following results, presented for each need, came from the data analysis.

Inclusion. In terms of expressed inclusion--the desire people have to be social, to belong, or to join groups--the Japanese and Americans prove to be almost directly opposite (see Table 16). The Japanese responses show them to be very selective in the groups they join, only 27% expressed a need for inclusion, somewhat detached and self-sufficient from others and able to be alone. The Americans prefer to initiate contacts with others, to join social groups with 51% expressing the need, to be included in social activities, to belong to clubs and organizations, and to strive for material things they think will make them appear important.

TABLE 16

Expressed Inclusion Comparison

	Scores	df	χ^2
Japanese	72	8	25.75***
Americans	195	8	

***$p < .005$

However, the Japanese do not feel strongly about wanting other people to include them in the others' activities, to recognize them as important, and to listen to them. Only 24% wanted to be included. The Americans do not want to be included but they also feel a strong desire to be independent. They were split about even with 43% expressing a wanted inclusion need. The comparison, therefore, as Table 17 indicates, is not significant.

TABLE 17

Wanted Inclusion Comparison

	Scores	df	χ^2
Japanese	65	8	N.S.
Americans	160	8	

Control. Both the Japanese and Americans have similar needs to express control over their interpersonal relations. They express a desire to be in charge when with people, but not always. Occasionally they would like to get others to do what they want and sometimes desire to make decisions for others. While the percentages reveal the Japanese slightly more in need of expressing control, 34% for the Japanese to 32% for the Americans, the in-group ranges cause the groups to be significantly different in degree of commitment. The Americans show a greater expressed control need (see Table 18).

TABLE 18

Expressed Control Comparison

	Scores	df	χ^2
Japanese	93	8	39.57****
Americans	122	8	

****$p < .001$

In the wanted control area, the Americans do have a stronger need than the Japanese, 46% to 33%. The difference within groups is also significant as shown in Table 19.

TABLE 19

Wanted Control Comparison

	Scores	df	χ^2
Japanese	89	8	23.14***
Americans	176	8	

***$p < .005$

Affection. The Americans' expressed affection need is stronger than the Japanese, 48% to 42% respectively. With most people, the Americans try to be closer, to share their feelings, to give of themselves, and to make more friends than do the Japanese. On the other hand, the Japanese prefer to make fewer friends, are more hesitant about close, personal relations, and are less able to express affection verbally and nonverbally. The groups are significantly different in their expressed affection need (see Table 20).

TABLE 20

Expressed Affection Comparison

	Scores	df	χ^2
Japanese	113	8	18.87*
Americans	182	8	

*$p < .05$

In the warted affection area, the Japanese reveal a weak need for affection, with 59% as opposed to the 49% of the Americans. They prefer people in general to keep their distance, but want to be close with only a very few people. They prefer to receive love and affection rather than give it. The Americans, in contrast, have a stronger need for affection, wanting people to act friendly toward them, and are significantly different than the Japanese in the tests performed (see Table 21).

TABLE 21

Wanted Affection Comparison

	Scores	df	χ^2
Japanese	159	8	20.50****
Americans	185	8	

****$p < .001$

Orientation Inventory

How a person reacts to the challenge of a job and to those working with him depends upon the kinds of satisfactions and rewards he seeks and the dissatisfactions most disturbing to him. Often mutually exclusive are three kinds of satisfaction: getting the job done, having a happy time with others, or gaining some self-satisfying ends. This three-fold classification is drawn from a theory of interpersonal behavior in organizations. The theory resulted in several years of

research to develop, refine and evaluate "The Orientation Inventory" (Ori).

Three scores are obtained from this inventory. The first is Self-Orientation. It reflects the extent to which a person describes himself as expecting direct rewards to himself regardless of the job he is doing or the effects of what he does upon others working with him. For him, a group is "literally a theatre in which certain generalized needs can be satisfied. The other members are both the remainder of the cast as well as an audience for which the self-oriented member can air his personal difficulties, gain esteem or status, aggress or dominate." A person with a high score in self-orientation is more likely to be rejected by others, to be introspective, to be dominating and to be unresponsive to the needs of others around him. He is concerned mainly with himself, not co-workers' needs or the job to be done.

The second score is Interaction-Orientation. It reflects the extent of concern with maintaining happy, harmonious relationships in a superficial sort of way, often making it difficult to contribute to the task at hand or to be of real help to others. Interest in group activities is high but not ordinarily conducive to the progress of the group in completing tasks.

Third is the Task-Orientation score. It reflects the extent to which a person is concerned about completing a job, solving problems, working persistently and doing the best job possible. In groups, despite his concern with the task, the task-oriented member tends to work hard within the group to make it as productive as possible. If he is interested in what the group is doing, he will fight hard for what he regards as right.[14]

The Ori consists of 27 statements regarding attitudes or opinions to which the participant responds by choosing both the most and least preferred of three alternatives.

In an exploratory attempt to understand how the Japanese score in each area, the Ori was given to 30 Otsuma Women's University students. For reasons of comparison, the Ori also was given to 40 University of Hawaii students. The results for each area follow.

Self-Orientation. The Japanese average is slightly higher percentagewise than the Americans, 28% to 25%. Since the scores are neither high nor low, they express a normal degree of self-orientation. The difference of the scores within each group, however, is significant as Table 22 reveals.

TABLE 22

Self-Orientation Comparison

	Scores	df	X^2
Japanese	760	26	177.87****
Americans	689	26	

****$p < .001$

Interaction-Orientation. Here a difference appears in the percentage scores between the Japanese and Americans, 39% to 44% respectively. The Japanese are virtually identical to the norms Bass established in his research, suggesting that their behavior is normal. The Americans respond high, suggesting a group needing to interact socially with others. A significant difference was obtained when the groups were compared (note Table 23).

TABLE 23

Interaction-Orientation Comparison

	Scores	df	χ^2
Japanese	1065	26	75.06****
Americans	1193	26	

****$p < .001$

Task-Orientation. In this category, the Japanese equal the norms Bass reports while the Americans are slightly below. The Japanese average 43% in the task-orientation needs as compared to 40% for the Americans. The groups tested were significantly different suggesting that the Japanese are more concerned with the task. Because the social-emotional aspects of group work in Japan are so culturally influenced, those aspects of group life are not a concern to the Japanese. The Americans, on the other hand, seem to be constantly concerned with the social-emotional aspects as they work on a task.

TABLE 24

Task-Orientation Comparison

	Scores	df	χ^2
Japanese	1148	26	88.71****
Americans	1084	26	

****$p < .001$

Discussion

The four studies offer tentative support for these conclusions about the speaking habits of the Japanese:

1. Most Japanese perceive themselves to be highly apprehensive in oral communication encounters and are significantly more so than Americans.

2. Most Japanese have a lower inclination to talk than do Americans. The Americans tend to dominate more in oral encounters and are more eager to talk to both friends and strangers than are the Japanese.

3. Most Japanese have a low to moderate need to maintain interpersonal relationships, especially when compared with Americans whose need is much stronger.

4. Most Japanese have a strong need to get satisfaction from working on a task but have a weaker need to get satisfaction from working with others on a task. The Americans' need is strong in both areas.

Although the four studies appear to confirm other research about Japanese speaking, they should be interpreted or utilized with reservations. The studies are exploratory and further research is necessary to gather more data and data representative of more varied populations.

Even with further research, the conclusions, whatever they would be, should be considered tentative if the research instruments and methodology are American as in the four studies reported here.

The four studies did employ instruments developed in the United States, following procedures typical of much test or scale construction. For instance, the PRCA-College instrument, used in the first study, represents an identifiable content domain, communication apprehension. An appropriate set of items relevant to the domain were sampled and tested for homogeneity, reliability and validity. However, the testing was done solely in the United States; nothing was done in Japan. Triandis argues that instruments like the PRCA-College used outside the population in which they were tested could result in uninterpretable results.[15] The four studies could be faulted for that reason, as could any additional research based on larger, more representative populations.

The research should be considered tentative also because it reflects the values Americans place on oral communication. The Japanese, Yoshikawa notes, place different values on speaking, values that stress nonverbal over verbal communication.[16] Talk does not carry the importance it does in America. Therefore, the conclusions derived from the four studies could have little impact in Japan.

Regardless, the conclusions should have value for certain Japanese and Americans. Japanese doing business with Americans, planning to study in America, or visiting in America can expect a more orally aggressive interchange than they normally experience with their fellows in Japan. In business dealings with Americans, Japanese businessmen, for instance, will find few shy or inhibited American businessmen, will discover much talk social-emotional in nature, and will encounter strong affiliation needs among their American counterparts. Japanese who enroll in

American universities will have to participate orally more often than they would in universities in their own land. Americans, in contrast, will need to be more sensitive to nonverbal communicative acts, be more reserved and be more task-centered when confronting the Japanese.

In summary, the four studies investigated aspects of Japanese communication behavior, comparing the Japanese responses with those of Americans similarly studied. The Japanese seem to be more apprehensive, less verbally inclined and less comfortable relating to one or several people than the Americans.

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COMING

AUGUST 1979

ELEVENTH INTERNATIONAL CONVENTION
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THE DEVELOPMENT OF A COMMUNICATION-CONFLICT TEST

by Charles T. Brown*

It is commonly believed that good communication solves problems and poor communication leads to conflict. That could be true if human beings were wholly cooperative. But they are not. People also interact with each other in order to get something from each other, at an undesired cost to the other. In every relationship from that of lovers to that of two nations, man is caught using up the good-will without which he cannot live. The concepts of communication and conflict can be discussed separately, but they do not operate separately. The opening sentence of the preface of a Speech Communication Association sponsored book (Miller and Simons, 1974) says "Within the social sciences in general, and within speech communication in particular, there has been a growing recognition that communication theory and conflict theory cannot continue to go their separate ways."

The Focus of the Paper

Several years ago I began to evolve a theory of the basic dynamics in human communication and conflict. As the theory took form I began the development of an instrument designed to test the usefulness of the theory and the further development of the theory. This paper will focus upon the nature of the testing instrument and its application.

However, the character of the instrument will have more meaning and significance if the theory and its derivation are understood.

Two Definitions

At the outset two definitions need to be made. I am defining communication as symbolic interaction. The implication is that as two or more people interact, they communicate information and develop a relationship. If the relationship is attractive and trusting the understanding and the very information exchange become something quite different from the information and understanding transmitted in a hostile and suspicious relationship. Thus the critical understanding in the term "symbolic interaction" pertains to the role and power of symbols in human life.

We also need a definition of conflict. Conflict is the state of interaction (Coser, page 8) when there is "a struggle over values and claims to scarce status, power and/or resources." Conflict, as we are conceiving it here, is more than just differences of view. It involves

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incompatible differences of values, status, power, or resources. When the struggle reaches the point where the competitors want to injure or destroy each other, we have what I would call an unproductive conflict. So long as the struggle is conceived by the opponents as rivalry which is prized, the conflict is productive. Implicit in this reasoning is the acceptance of conflict as a necessary arousal of energy. Lewis Coser and his mentor Georg Simmel (1955) conclude that both individuals and groups become unproductive when they lose their resistance to both inside and outside pressures. Good conflict management maintains, as we shall see, a state of emotions that nurtures what I have described as productive conflict.

The Theory

The communication theory behind the test is broad but simple. It holds that interactive behavior is driven by three forces: (1) the span of emotions or feelings, ranging from positive (affiliative) to negative (hostile); (2) the energy to interact for the purpose of carrying out a task; and (3) the values that bind or separate the people involved in a task. Since the 1940's, beginning with the work of Timothy Leary (1957), the first two variables, feelings and task energy, have been conceptualized as an orthogonal relationship producing a circular relationship of varying degrees of affiliation and energy. Actually, there are some differences between the feeling scale and Leary's affiliation scale. One can have a great need for relationship with people and not feel very positive about them. And, indeed, the task energy scale is not a dominance scale, though there is a relationship. The more aroused we are, the more likely we are to be aggressive. (Scherer, Abeles, Fischer, 1975, pp. 63-67.) The reason for the shift from the Leary model will be clear as we proceed.

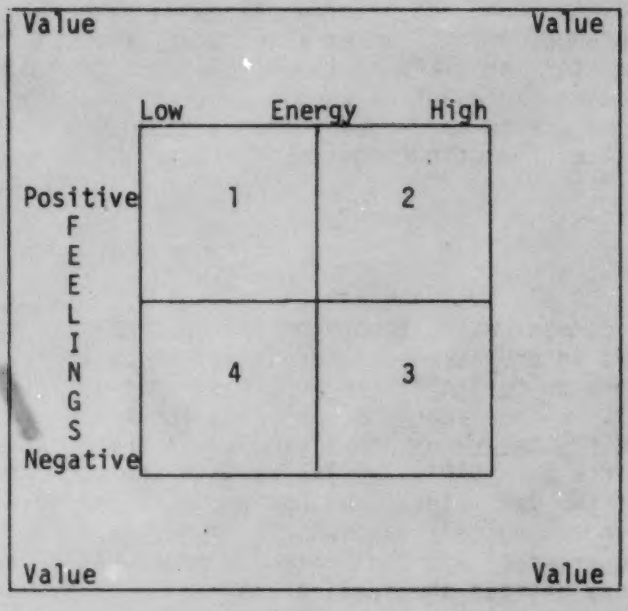
Recently three researchers (Bochner, Kaminski, and Firzpatrick, 1977) have done a factorial analysis that supports the overall conceptualization presented here, using the terms "affective" and "control" for variables of behavior, instead of "feelings" and "energy."

The third variable in the theory, values, has been demonstrated in a multitude of studies (Berelson and Steiner) to serve as a kind of umbrella under which people assemble into groups and organizations. People interact in order to know each other. As they learn to know each other they gravitate toward those people who share their values. As Victor Frankl (1963) learned in the crucible of a concentration camp, people find their powers in their ultimate values (Rokeach, 1973), those values which they will not sacrifice for some immediate or transient advantage.

If so, it is necessary then to relate the variable value in a unique way to the other two variables, feelings and energy. Keller and I (1978), co-authors of the theory, have done so by conceiving of feelings and energy as constituting the overt dimensions of behavior which are nested in the covert dimension of values. At this point we conceive behavior and values as having an interactive relationship.

The three dimensions of the theory can perhaps best be fixed in mind by use of the following visual model.

FIGURE 1



Two things need yet to be seen to complete the outline of the theory. First, the rotation of the feelings and energy variables around their common axis produces four distinctly unique kinds of communicative behaviors. If a person's feelings are highly positive, thus affiliative, and his task energy is relatively low, he is motivated to be highly agreeable with whomever he is related to. One may say he is "relationship" oriented. That is the character of behavior of the upper left quadrant in Figure 1. Two, if feelings remain constant, and one's task energy increases, his behavior changes from essentially affiliative to a creative search for solutions in the interaction agreeable to both himself and the others with whom he is involved. Three, if his task energy remains constant, at a high level, but the interaction is unproductive (from his point of view), eventually his feelings will become negative, and he will shift into more persuasive, if not aggressive, efforts which are the character of behavior in the third quadrant. Four, if now one's feelings remain negative and his energies begin to wane, he will drift into a withdrawal behavior, the character of the interaction of quadrant number four.

In short, communicative behavior falls into four categories. We can interact in ways that are: (1) submissive; (2) cooperative; (3) aggressive; or (4) withdrawing.

The last thing we need to note in order to see the full scheme of

the theory is the simple fact that each of the behavior patterns can be reinforced by a value:

1. Submissive behavior and its value. The value of submitting to the urges of another is community. In western culture, at present, we have a hard time understanding this. But the simple fact is that a dyad and a nation exist healthfully to the degree that individual needs are discovered within the bonds of the value of that community, for those who live in the community. The bond of community, internally, is the mutual reinforcement that each gives the other, because the participants believe in their reason for being together. Externally, the community bond is reinforced by the enemies of the community.

2. Cooperative behavior and its value. The value of cooperative behavior is the significance that one ascribes to the self-esteem of each person he interacts with. Robert Bales (1970) calls this "egalitarianism." The concept of universal justice is implicit in the value of cooperation. As an ideal, democracy is the structure of social organizations designed to treat all persons as equals.

3. Persuasive behavior and its value. The value of trying to get others to follow one's own lead is that of control. If human beings shared identical needs and perceptions cooperative behavior would be the more common experience. But our very uniqueness makes cooperation more the aspired value and competitive behavior the more common one. The conflicts of life are compounded by the fact that some of us value our persuasive or competitive efforts and some of us (equally or even more competitive) do not value competition. And the basic conflict in organizational structure takes place on this axis, as we shall see.

4. Withdrawing behavior and its value. The value of withdrawal is individualism, or uniqueness and separateness and freedom. If equality and regard for each is significant, then "I" stand out as significant too. If I should not control others, neither should I be controlled by them. I find in the groups I work with, a tendency to confuse self-value with self-esteem. Self-esteem, as a variable, is the degree one likes or accepts himself. Self value, as a variable, is the degree in which, in interaction, the self-values are distinguished from the values of the person and the community with whom we are interacting. Without self-value the concept of self-identity has no meaning. Yet obsession with self-value wrecks human relationships.

Self-value, or individuality, is the genisis of freedom, but freedom is not absolute, except in anarchy. Anarchy is the human state without community.

Thus there is a kind of circularity in the values of communicative behavior that relates community, equality, control and individualism in such ways as to produce an unstable balance of power among values. Community and control together can produce a suffocating authoritarianism. Intense individualism and equality make it possible for people to join only with groups that slavishly ascribe to their own peculiar values. Individualism, sufficiently intense, makes it impossible to

join any group. There is a certain unstable conflict that runs through all human interaction--the need to belong and the need to be a self in one's own right. This conflict plagues the dyad and the world of nations and all the social structures between.

The theory, then, holds that communication between people is directed by three dynamic variables: the range of positive to negative feelings, the flow of energy, and the values of community, the other individual, control, and self as an individual. These six dynamics of interaction may work together or in conflict both within a person and between persons.

Independent Research Supporting the Theory

In that Keller and I conceived the need to relate behavior and values, it is easy to see how we developed the four values to express the idealization of the four kinds of behavior. However, I kept screening the research I am acquainted with to find lines of research that document or countermand that theoretical perception. Two lines of independent research that have made significant impact in the United States may be cited. Robert Bales and Arthur Couch (1969) did a factor analysis of 252 values culled from every source that came to their attention. Their factor analysis produced four values which, though labeled differently than the terms I have used, pertain to what we conceive to be the same concepts. C. E. Osgood, G. J. Suci and P. H. Tennenbaum (1957) developed the semantic differential which now has been applied to many languages and cultures in Europe and Asia (1974). It separates out three basic dimensions of meaning. They are evaluation, potency, and activity. It is not difficult to identify the concept of evaluation with a continuum of positive to negative feelings. Nor is the range of potency difficult to relate to the concept of energy. At first, however, activity seems unrelated to the concept of value. Actually, however, the term "activity" is not quite what Osgood and his associates used to label the factor. That is the term that has come to be used in the discussion in the literature over the years. In fact, Osgood et al labeled this factor "oriented activity," and they did so because the factor did not separate out clearly from the other two. The very adjectives that identified the factor loaded heavily on both evaluation and potency. The polar adjectives involved are (p. 63) "intentional-unintentional, complex-simple, successful-unsuccessful, meaningful-meaningless, important-unimportant, progressive-regressive, and interesting-boring." One would be hard put to find a set of adjectives that better describes what one means by value. "Oriented activity" is value-oriented behavior.

Thus two unrelated kinds of concept free research arrived at conclusions basic to the theory. The Osgood, Suci, Tennenbaum Research identifies three basic variables: evaluation (range of feelings), potency (energy) and oriented activity (values). Bales and Couch have demonstrated that human values fall into the four communication categories: community, the other person, the control of others, and the self as an individual. The theory behind the instrument is in fact a

weaving together of these two lines of research. This explains, too, my shift in definition of the variables first outlined by Leary, noted on page 3.

The Test

Having captured this design for the theory we developed a set of ten questions for each of the two behavior factors (feelings and energy) and for each of the four values (community, other, control and self). We submitted the test instrument to 212 subjects, including college students, middle management, and 47 Trappist Monks in eight of the monasteries in the United States. Essentially, what we were looking for was the patterns of relationship of the six measures that might differentiate the groups. In essence what we discovered was that service oriented people, interpersonal communication oriented students and even more so, the Trappist Monks, had high scores on feelings (positive), community and the other person; low scores on task energy, control and self. The values of community and the other person as an individual are compatible with each other and positive feelings. The low scores for the values of control and self are compatible with low need "to get things done my way" and are also compatible with the three high scores in this pattern.

Scores for students in organizational communication and middle management personnel showed several things in marked contrast. They revealed a statistically significant (.001) difference, and what we considered a "real" difference, from the service oriented groups, in task energy. Though other scores were significantly different statistically, especially when compared to those of the Trappist Monks, we noted a wide range of differences within the organization minded persons in all of the other five measures. In short, the leadership and task oriented persons were much more heterogeneous in their feeling tone and the range of their values. Their mark was the high score in task energy.

Across all groups we began to see a clear-cut division on the two dimensions that bear most directly on persuasion, the energy score and the control value score. Those with high scores on both identify with authority, assert authority, and enjoy authority. Those high in task energy and low in control-value resist established authority.

FIGURE 2

	Energy	Control Value
People exercising authority	High	High
People resisting authority	High	Low

We discovered this axis not by any theoretical construct, but by giving the test to many people we knew well, who show these traits in

their behavior. Indeed, in the first form of the test almost everything we learned about the interaction of the six variables, as they applied to communication behaviors and values, came by plotting the scores on Figure 1 for individuals we knew well, then noting the patterns of the scores that fitted critical behaviors that facilitate communication or cause unresolvable conflict.

Having established that the test statistically separated people-oriented and task-oriented people, we checked the test items for skewedness, and as a consequence altered or replaced thirty-eight percent of the items. The result was Form II of the test, and it was taken by 322 students, married couples in counseling, and lay-leaders in churches. Sixty-six subjects have taken a series of other tests, cited in Table 2, for the purpose of making some advance in assessing validity. A second test of skewedness, as well as a correlation test of each item with each other item, led to Form III, a copy of which is in the Appendix.

But here I want to discuss the development of measures of communi-communication-conflict constructs. As a beginning it is necessary to point out a radical difference between this test and the wide range of social-psychological tests. A self-esteem test, for instance, will include items that directly test how one feels about himself: "I am comfortable with myself" and the person marks a scale with five or more check points between "almost all the time" and "almost never." Many of the tests will have a variety of things it measures, say affiliation, empathy and sensitivity to rejection, in which case a set of questions is designed for each construct. In effect the test is a group of tests on related constructs.

But the Communication-Conflict Instrument has few questions that test directly either communication or conflict. That is why it is necessary to understand the preceeding, perhaps all too short, statement of the theory behind the test. The questions concern six dynamic forces that shape a person's communication. Theoretically, then, it provides the data for the answer to any pertinent question about human communication. Its limitations are determined by the limitations of the theory and the adequacy of the sixty questions.

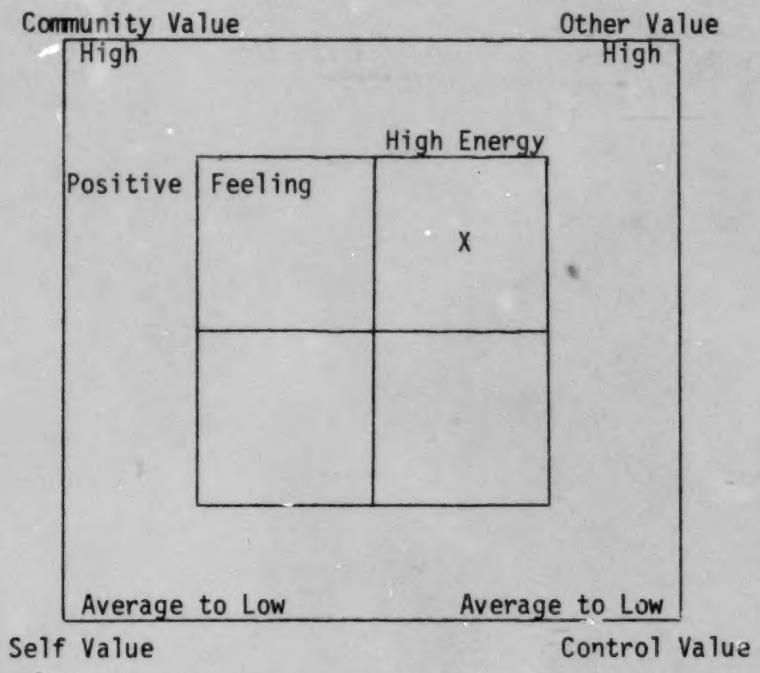
To this point, Paul Yelsma, another co-worker and I, have been able to design six communication-conflict constructs; the measures of which have internal validity, as data in Table 1 shows. Following the leads suggested by the patterns I discussed earlier, we designed three positive and three negative constructs. They are: (1) conflict management; (2) creative interaction; (3) empathy; (4) authority conflict; (5) interpersonal conflict; and (6) aggression conflict.

Conflict Management

Good communication is not the absence of conflict but the good management of conflict, as cited in the early part of the paper, and that is what this construct tries to measure. In order to determine the patterns of the dynamics, we chose persons we knew well who handled

conflict effectively and studied their score patterns of the six dynamics. This is what we noted as seen on the visual model of Figure 3.

FIGURE 3



Good managers of conflict operate within the differences between the self and others with a "somewhat" greater concern for the other than the self value, within the bonds of community, without an intense need to control the other, with considerable drive under the impetus of positive feelings about self and the other. That single sentence description can be translated into a single quantity by adding together the four high scores and subtracting from that sum the sum of the two lower scores. As may be seen by looking at page 50 of the Appendix, the mean conflict management score is 82., and that, as well as all the other means cited, has been derived from the tests (142) of the college population at Western Michigan University (all subjects in this population were undergraduates, almost all sophomores and juniors).

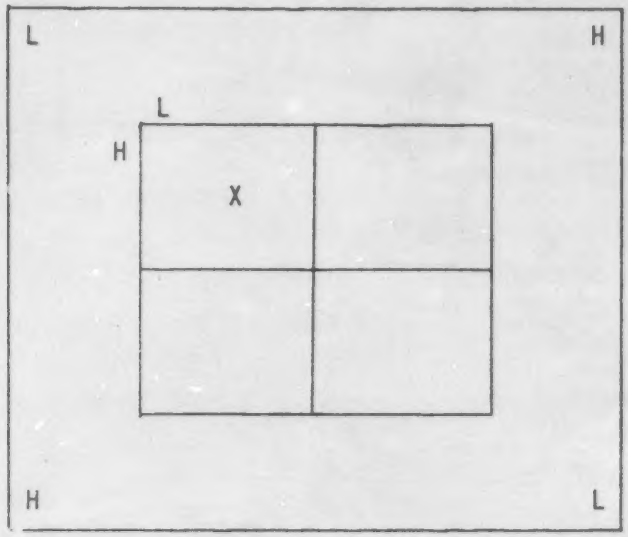
Creative Interaction

In the discussion of the theory, I alluded to the deep conflict between the need to belong and the need to be a free self. The persons we identified as creative in their interaction with others are those in that struggle who have moved to the freedom end of the continuum. Being less constrained by the mores of the community, they might also be described as unpredictable or unconventional.

Often conflict develops between people because all the parties to the interaction are looked into a destructive struggle by the reinforcement of the past interaction. This is perhaps best seen in the interaction of married partners in deep conflict. The conflict becomes institutionalized because each of the partners trips off the negative response patterns of the other, which have become fixed by past altercations.

The person less predictable or more unconventional may, in a set of interactions leading to collision, respond in such a way as to turn the sequence of events in another direction. I noted in such persons scores like the pattern suggested in Figure 4.

FIGURE 4



Behaviors tend to fall into the submissive quadrant as they are low both in task energy and control value. They are relatively unconventional in their responses for they have high self and other values and they are not highly motivated by authoritarian values of either control or community. Given the positive-negative character of a creative-unpredictable response, it is not surprising that conflict management and creative interaction correlate at the .07 level. (In all populations tested by Form II this correlation ran between .30 and .40. The sample used thus far with Form III, exclusively undergraduate, caused an expected lowering of community value means from 49 to 40. I shall report more about this in June.) In short, the creative interactor can break the habitual patterns of conflict, but he is also not likely to be so highly trusted as the best managers of conflict because he is unpredictable.

The perspective here is highlighted if one recognizes that creative interaction and unconventional interaction are similar terms with quite a different coloring of meaning. Creative interaction is needed to

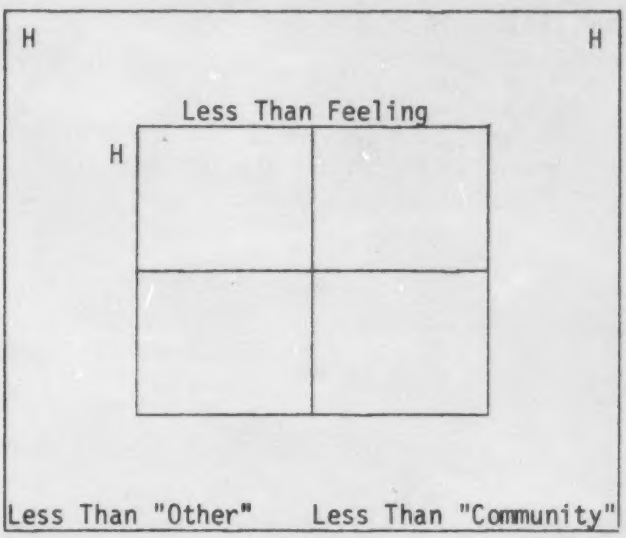
break conventional patterns that have been unproductive, but intensely creative interaction is also not productive. The key leaders in the recent effort to establish order in the Middle East provide examples. The conventional world wants the correction of ills without change.

Empathic Interaction

I define empathy as one's ability to understand another person's feelings with appreciation. Obviously, it cannot be measured directly. Empathy is suggested or not suggested by one's response to another. Given the covert nature of empathy I have been amazed that the empathic response can be measured with any degree of accuracy, but the data suggest it can.

Again, we selected people highly sensitive to others who had taken the test, and we saw a pattern as suggested in Figure 5.

FIGURE 5



If you compare this pattern with that of good management in Figure 3, you will note that they are the same except that the energy score in the empathy pattern is lower than the feeling score. Empathy is a function of listening. At the behavioral level listening is an act of attention to the behavior of the other. High drive to take the more active role in interaction is dead set against listening, the precursor of empathy. Thus, there is no surprise that the empathy and management scores correlate at .75. Yet there is some difference between the two constructs. It is one thing to be empathic. It is a somewhat different thing to act upon that empathy in the correction of a relationship, or its improvement.

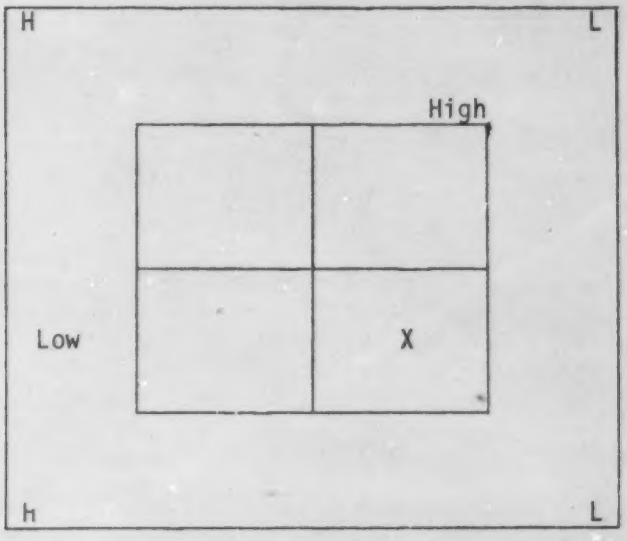
The empathy score of this test correlates at .53 with the empathy score of the Mehrabian test (1970) as may be seen in Table 2. The Mehrabian test also has an affiliation score, the degree to which one needs to be related to others. The affiliation score correlates with the Mehrabian empathy score at .59 and with the empathy score of this test at .50. All of which points to the fact that the two tests are compatible. Empathy and good management of conflict are in part the consequence of accepting the dependency state of people in amicable relationship. That is the logic behind the two tests.

Authority Conflict

Groups and institutions vary in the degree to which they accept the authority of their leaders. Conservative groups support the aggressive persuasion of their leadership. In more democratic groups dissenters surface and organize themselves into subgroups that resist the established authority. Resistance in government takes the form of political parties. In the industrial world it has been institutionalized in the unionization of labor. Thus conflict is built into the interactions of large social structures by the evolvement of competing sub-groups.

Moreover, regardless of the degree of authoritarianism in an organization, the leadership of all social institutions is pyramidal in design, with prestige and power concentrated in fewer and fewer persons as one moves to the top of the organization. Thus conflict between persons is institutionalized in organizations. One of the things we wanted to explore is the nature of the variables among persons who tend to resist authority. Again, we chose persons who resist authority and examined the pattern of their scores. This is what we noted.

FIGURE 6



The striking thing is that the person who resists authority is highly driven to interact, but he places a low value on control. He also places a high value on the community. It would seem he perceives of interaction and decision-making as satisfactory when the will of the group is expressed. Thus the persuasion of pressure of the appointed leader is resisted.

It should be noted then that the peculiar distinction between the aggressive leader and the person who resists him are essentially their differences in community and control values. The aggressive leader tends to believe in control and is less motivated by community values--the authority of the group. The resistor perceives in exactly the opposite way. In the domain of conflict what is daylight for the one is darkness for the other.

There is another striking relationship that is fascinating. That is the critical differences between the dynamics of good conflict management and resistance to authority. The good manager is more positive in his feelings and is less oriented in self-value than are the resistors.

Indeed, the intercorrelations show that the critical dynamics among the six variables (feelings, energy, community value, other value, control value and self value) are community and other. They, as you may note in Table 1, bear most heavily on conflict management in almost all populations tested.

Interpersonal Conflict

The peculiar conflict we are trying to identify here is that tendency to feel vulnerable in interaction and thus to adopt a defensive posture in relationships. I am referring to the inclination to feel and/or reveal uneasiness in personal relationships. Using the selection of individuals who showed these behaviors as our criterion for conceiving the pattern of the variables, we noted two things. The self-value score stands out very high, relative to all other scores. Second, if one other dynamic competes, it is the value of the other. So the pattern is as suggested in Figure 7.

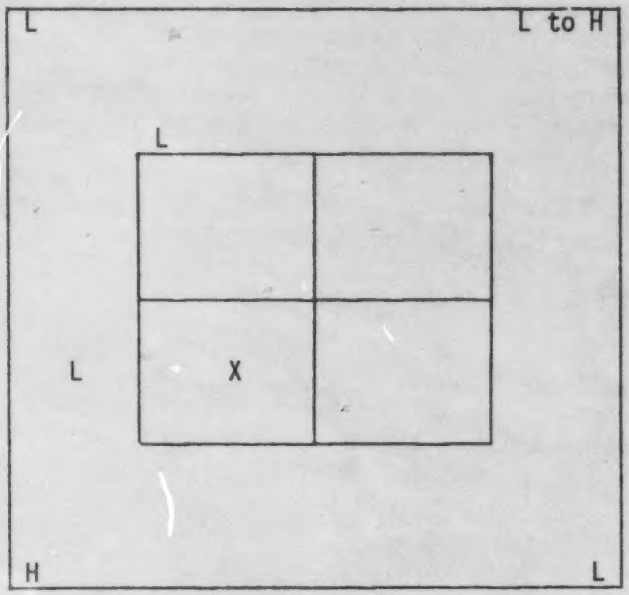
Interpersonal conflict and intrapersonal conflict are not separated out in this test. They are conceived as overt and covert sides of the same thing. Some people obviously have many confrontations with others, some have few. They may be equally defensive. This is a measure of that defensiveness, not whether the person suffers openly or in silence.

Obviously, persons with many interpersonal conflicts are not the best managers of conflict. The correlation between the two is -.78. In short, some people experience many interpersonal conflicts but they have the empathy capacity to manage them well.

The converse of good conflict management is not interpersonal conflict, but the avoidance of conflict management. We arrived at this

conclusion, again, by noting that those persons who avoid conflict situations revealed a pattern of the variables exactly in the converse of those who manage conflict well. I recognize that the validity of the management-avoidance antithesis rests on the validity of the management construct. My faith in this central construct rests on its correlation with the constructs of other tests cited and our own observations of behaviors.

FIGURE 7

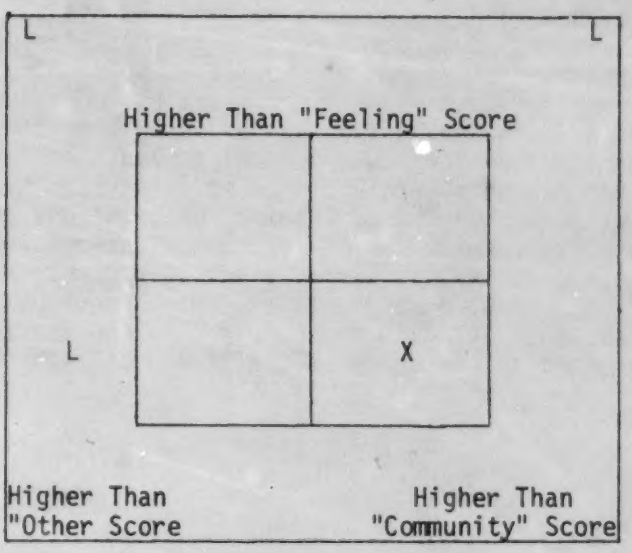


Aggression Conflict

This concept, labeled "aggression conflict," has been difficult both to name and to separate out from other scores. What we have been trying to set out as a construct is the persuasion effort that causes resistance. "Aggression" as we are using the term here, then, does not imply that one intends to injure the other, as the term is sometimes defined.

Since the writings of Aristotle we have identified the ethos or the credibility of the speaker as the most important factor of our impact on others. We picked out persons whose ethos is damaged because they antagonize others when they try to persuade. The pattern of their scores may be seen in Figure 8. It was only later that we discovered that this formula is the exact opposite of the empathy formula. Thus a +20 empathy score is a -20 persuasion score. While it is useful to consider the fact that empathy and efforts to persuade another act in opposition, the fact remains that some degree of persuasive effort is effective because it is coupled with an empathic awareness.

FIGURE 8



My colleague, Paul Yelsma, invented an "aggression" measure by selecting all items of the sixty in the questionnaire which reflected some inclination to control or not control another person. The formula is in the Appendix, page 48. The resulting aggression conflict score correlates with empathy (-.87.) at and with control value at .61. It seems to me that, though this does not reveal anything significantly different about the relationship of empathy and aggression, it does allow for the independence of the opposing behaviors. As noted above, some people can be somewhat aggressive and retain an empathic relationship. Both common observation and the test would indicate this is a rare talent.

Present State of the Instrument

We are still making validity studies by comparing the relationships with other tests not cited here. Recently I have come upon a Japanese study of conflict (1971). Hopefully I will have a comparison of this to make when I report in June. In addition, I hope to have some reliability measures by then. At present I feel rather confident of the parameters and the overall design of the instrument. How much more it may be refined remains to be seen.

Cross-Cultural Applications

I include the test and its scoring method for those who may want to try it. The test can be completed in 20 to 30 minutes. I shall be most interested to cooperate with any of you who wish to administer the test to your classes. It would be extremely fascinating and important to see how the instrument operates across cultures. If we have been able to

capture the basic dynamics of human interaction, then it should operate effectively across cultures with any college population that understands English. We should expect the means to vary, reflecting the cultural differences in values and relationships among people.

Since the beginning of this research twenty percent or more of my students have been from foreign countries, mostly from Asia. Though I have not had sufficient numbers from any one country on which to establish norms, I have not observed any difficulties or unique relationships in the scores or between these scores and scores on other instruments they have taken. Where I have had several students from one country the differences between them seemed to fit my observations of their difference as personalities. In short, I think the questions of the test belong to the human experience, as do the communication dynamics and the conflict constructs. As different as we are by cause of culture and separate histories, we belong to the same branch of life, set apart by the power to interact with symbols, reflecting the far reaches of imagination and the tendency to conflict with each other.

TABLE 1

Correlation Matrix* (Form III)

NUMBER OF VARIABLES = 12
NUMBER OF OBSERVATIONS USED = 142

	FEEL	TASK	COMM	OTHER	CONT	SELF	MANAG
FEEL	1.00000						
TASK	-0.07325	1.00000					
COMM	-0.03965	0.29633	1.00000				
OTHER	0.05787	0.24655	0.50304	1.00000			
CONT	-0.08651	0.20098	0.04526	-0.08011	1.00000		
SELF	0.02999	0.11708	0.12071	0.26729	0.37528	1.00000	
MANAG	0.37969	0.41376	0.60891	0.62479	-0.43346	-0.26824	1.00000
CREAT	0.56288	-0.47998	-0.31798	0.30349	-0.40123	0.30253	0.08210
EMPAT	0.45425	-0.28135	0.42984	0.48176	-0.60353	-0.36820	0.75360
AGGRE	-0.61714	0.14050	-0.30355	-0.35197	0.61005	0.25844	-0.72847
AUTHO	-0.57565	0.51554	0.46565	-0.02341	-0.06036	0.28108	0.04525
INTER	-0.34936	-0.59264	-0.68897	-0.61842	-0.23158	0.02709	-0.77629

	CREAT	EMPAT	AGGRE	AUTHO	INTER
CREAT	1.00000				
EMPAT	0.42363	1.00000			
AGGRE	-0.48293	-0.87149	1.00000		
AUTHO	-0.54555	-032536	0.28223	1.00000	
INTER	0.20318	-0.39133	0.35966	-0.00663	1.00000

*All correlations at .20 or above are significant .05 or better.

TABLE 2

Correlation Matrix* (Form II) 29 Variables, 66 Observations

	Variables												
	Feel	1.000											
B	Energ	0.007	1.000										
r	Comm	-0.057	0.238	1.000									
o	Other	0.228	0.159	0.578	1.000								
w	Contr	-0.379	-0.104	-0.299	-0.175	1.000							
n	SelfC	-0.055	0.217	0.049	0.296	0.058	1.000						
	Manag	0.573	0.362	0.634	0.611	-0.690	-0.174	1.000					
et	Creat	0.716	-0.219	-0.082	0.453	-0.528	0.370	0.406	1.000				
al	Empac	0.602	-0.172	0.537	0.557	-0.671	-0304	-0.856	0.550	1.000			
	Persua	-0.602	0.172	-0.537	-0.557	0.671	0.304	-0.856	-0.550	-1.000	1.000		
	Autho	-0.465	0.534	0.432	-0.076	-0.370	0.384	0.094	-0.267	-0.197	0.197	1.000	
	InterC	-0.415	-0.396	-0.578	-0.669	-0.041	0.182	-0.695	-0.036	-0.515	0.515	0.238	1.000
B	Inter	0.448	0.081	0.052	0.243	-0.216	0.162	0.308	0.419	0.281	-0.281	-0.111	-0.211
i	List	0.471	-0.063	-0.026	0.085	-0.228	-0.064	0.275	0.358	0.325	-0.325	-0.224	-0.152
e	Disc	0.197	0.073	-0.059	0.096	-0.151	0.066	0.139	0.221	0.106	-0.106	-0.038	-0.042
n	Aware	0.377	0.011	0.144	0.255	-0.210	0.144	0.299	0.371	0.310	-0.310	-0.079	-0.205
v	Empat	0.272	-0.058	0.017	0.325	-0.052	0.055	0.200	0.319	0.244	-0.244	-0.256	-0.225
e	Anger	0.310	0.067	0.065	0.028	-0.281	0.020	0.252	0.239	0.230	-0.230	0.033	-0.070
n	Frank	0.259	0.160	0.055	0.214	-0.083	0.178	0.200	0.241	0.123	-0.123	-0.033	-0.194
u	Clar	0.162	0.180	0.111	0.237	-0.073	0.430	0.115	0.271	0.022	-0.022	0.139	-0.086
	Self	0.283	0.061	0.019	0.124	-0.022	0.083	0.148	0.195	0.122	-0.122	-0.125	-0.182
Meh-	Affil	0.182	-0.022	0.380	0.434	-0.240	-0.167	0.459	0.176	0.497	-0.497	-0.097	-0.395
rab-	Senre	0.040	-0.287	-0.031	-0.107	0.067	-0.249	-0.056	-0.047	0.100	-0.100	-0.227	0.010
ian	Empaf	0.355	0.054	0.379	0.324	-0.411	-0.039	0.526	0.308	0.526	-0.526	0.037	-0.317
C s	SelfE	0.285	0.251	0.079	0.160	-0.132	-0.022	0.301	0.135	0.178	-0.178	-0.037	-0.284
o m	Gen	0.225	0.229	0.028	0.105	-0.113	0.065	0.205	0.137	0.090	-0.090	0.018	-0.171
o i	Peer	0.006	-0.095	-0.022	0.011	-0.013	-0.126	0.017	0.005	0.071	-0.071	-0.100	-0.011
p t	Pare	0.177	0.054	0.065	0.238	-0.151	-0.133	0.273	0.156	0.259	-0.259	-0.136	-0.227
e h	Acad	0.315	0.375	0.145	0.076	-0.056	0.013	0.297	0.026	0.106	-0.106	0.039	-0.354
r		Feel	Energ	Comm	Other	Contr	SelfC	Manag	Creat	Empac	Persua	Autho	InterC

*All correlations at .25 or above are significant at .05 or better.

Table 2 Continued

Bienvenu measures interpersonal communication, listening, self-disclosure, self-awareness, empathy, handling of anger, frankness, clarity of explanations, and self-esteem.

Mehrabian measures affiliation, sensitivity to rejection, and empathy.

Coopersmith measures self-esteem with all subtests added, a general esteem, peer, parent, and academic esteem.

APPENDIX

Communication-Conflict Instrument

The instrument has six primary parts, measuring: feelings, task energy, and the four value orientations. Derived from the pattern of the six scores above it also measures six communication-conflict states: management of conflict, creative interaction, empathy, authority conflict, interpersonal conflict, and aggression conflict. These are explained in the Interpretation of the Instrument in such a way as to supplement the explanations of the paper.

Each question has a range of answers from 1 to 7. Follow the directions of the answer sheet.

Here is an outline of the order of materials related to the instrument.

1. The above explanation.
2. A scanner sheet for machine scoring is needed. Your college will have its own.
3. The sixty questions.
4. Instrument Scoring Information.
5. An analysis of Joe Doe's scores, as an example, on an interpretation form.
6. Your interpretation form.
7. Interpretation of the Instrument.

COMMUNICATION CONFLICT INSTRUMENT

FORM III

Charles T. Brown
Paul W. Keller
Paul Yelsma

All of us have our own peculiar insights about how we feel, think, and act in life. This task involves describing the way you see yourself feeling and behaving. Each item describes a specific feeling, view or behavior, but does not ask that you judge whether it is desirable or undesirable. Simply indicate the degree to which you see yourself holding this perspective or behavior most of the time. Do not think of what you might happen to feel, think, or do in a particular social situation but rather how you most typically respond.

Please do not spend too much time on any one item. Try to answer as honestly as possible. All answers are strictly CONFIDENTIAL. There are no right or wrong answers. Some questions will be difficult to answer because you honestly do not know. On these questions, however, please try to determine which way you are leaning and answer in that direction. In short, avoid "4" answers if at all possible.

DIRECTIONS:

Read these answer categories over carefully. Then answer each question according to how you feel or think it should be answered.

EXAMPLE:

PLACE MARK ON SCANNER SHEET

	ALMOST NEVER	RARELY	seldom	sometimes	often	USUALLY	ALMOST ALWAYS
I respect people who say what's on their mind.	1	2	3	4	5	6	7

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Communication Arts and Sciences

COMMUNICATION CONFLICT QUESTIONS

	PLACE MARK ON SCANNER SHEET						
	ALMOST NEVER	RARELY	seldom	sometimes	often	USUALLY	ALMOST ALWAYS
1. My thoughts are more important to me than those of other people.	1	2	3	4	5	6	7
2. My feelings are more positive than the feelings of most people I know.	1	2	3	4	5	6	7
3. Authority should be in the hands of the few most competent persons.	1	2	3	4	5	6	7
4. I am very work oriented.	1	2	3	4	5	6	7
5. The best way to live is in service.	1	2	3	4	5	6	7
6. I work harder than most people I know.	1	2	3	4	5	6	7
7. It is important that I spend a share of my working hours alone each day.	1	2	3	4	5	6	7
8. I am more successful in what I do than most people I know of my age.	1	2	3	4	5	6	7
9. I speak with authority.	1	2	3	4	5	6	7
10. I spend much of my time being entertained by mass media.	1	2	3	4	5	6	7
11. I feel a great sense of attachment and loyalty to my community.	1	2	3	4	5	6	7
12. I have a very high regard for my uniqueness.	1	2	3	4	5	6	7
13. I like to give orders to people.	1	2	3	4	5	6	7
14. I feel sorry after I tell a person off.	1	2	3	4	5	6	7
15. I am more involved in leadership roles than most people I know of my age.	1	2	3	4	5	6	7
16. I enjoy participating in community service projects.	1	2	3	4	5	6	7
17. I am irritated by people.	1	2	3	4	5	6	7
18. I would like myself more if I spent more of my energy in community service.	1	2	3	4	5	6	7

PLACE MARK ON SCANNER SHEET

	ALMOST NEVER	RARELY	seldom	sometimes	often	USUALLY	ALMOST ALWAYS
19. My life is fully committed to those I love deeply.	1	2	3	4	5	6	7
20. I have a great faith in the gradual improvement of mankind.	1	2	3	4	5	6	7
21. I allow the needs of persons with whom I am related to take precedence over my own needs.	1	2	3	4	5	6	7
22. I am able to listen to others even when I am annoyed by them.	1	2	3	4	5	6	7
23. I spend more time in meetings than most people I know do.	1	2	3	4	5	6	7
24. I would give up my life for world peace.	1	2	3	4	5	6	7
25. I believe that personal independence is a chief mark of the good life.	1	2	3	4	5	6	7
26. I believe my principles are superior to those of our society.	1	2	3	4	5	6	7
27. My feelings are a valid compass for directing my life.	1	2	3	4	5	6	7
28. I tend to subordinate my needs to the needs of others.	1	2	3	4	5	6	7
29. I admire a volunteer nurse more than I do a community leader.	1	2	3	4	5	6	7
30. I appreciate everybody I know.	1	2	3	4	5	6	7
31. I think wars among nations will be eliminated.	1	2	3	4	5	6	7
32. I know I am helping others.	1	2	3	4	5	6	7
33. I am highly tolerant of other people's negative feelings.	1	2	3	4	5	6	7
34. I like to tease people.	1	2	3	4	5	6	7
35. I get more accomplished than most people do.	1	2	3	4	5	6	7
36. Welfare programs tend to weaken society.	1	2	3	4	5	6	7

	PLACE MARK ON SCANNER SHEET						
	ALMOST NEVER	RARELY	seldom	sometimes	often	USUALLY	ALMOST ALWAYS
37. I dream of becoming a powerful person in society.	1	2	3	4	5	6	7
38. I work out the differences I have with others in a cooperative way.	1	2	3	4	5	6	7
39. I get extremely angry with some members of my family.	1	2	3	4	5	6	7
40. A competitive system brings out the best in people.	1	2	3	4	5	6	7
41. Most people are out to get the most they can for the least effort.	1	2	3	4	5	6	7
42. I believe in saying what I feel in dealing with other people.	1	2	3	4	5	6	7
43. I like to watch contact sports.	1	2	3	4	5	6	7
44. I like competitive games.	1	2	3	4	5	6	7
45. I care for the person I am talking to.	1	2	3	4	5	6	7
46. I can get very angry with people.	1	2	3	4	5	6	7
47. I am more ambitious than most people I know.	1	2	3	4	5	6	7
48. I like controversy.	1	2	3	4	5	6	7
49. I believe in making my own decisions, even when other people think I am wrong.	1	2	3	4	5	6	7
50. I would rather watch a game or movie than be in it.	1	2	3	4	5	6	7
51. I am committed to the groups I join.	1	2	3	4	5	6	7
52. I believe that most people are as trustworthy as I am.	1	2	3	4	5	6	7
53. I think the fittest should survive.	1	2	3	4	5	6	7
54. I have feelings of despair.	1	2	3	4	5	6	7
55. The world lacks powerful leaders.	1	2	3	4	5	6	7
56. I see the uniqueness in each individual I experience.	1	2	3	4	5	6	7

PLACE MARK ON SCANNER SHEET

	ALMOST NEVER	RARELY	seldom	sometimes	often	USUALLY	ALMOST ALWAYS
57. If I had to I would die for my best friend.	1	2	3	4	5	6	7
58. My chief concern is for my individuality.	1	2	3	4	5	6	7
59. My fantasies are important to my growth.	1	2	3	4	5	6	7
60. I admire a forceful person more than I do a cooperative person.	1	2	3	4	5	6	7

61. Highest Educational level:

1. Less than high school diploma
2. High school diploma
3. One (1) year of college
4. Two (2) years of college
5. Three (3) years of college
6. Bachelors degree
7. Masters degree
8. Masters degree plus work
9. Doctoral degree

62. Sex:

1. Male
2. Female

63 _____
&
64. Age in years _____. (First digit in box 63; second digit in box 64).

EXAMPLE: If your age is 25, put the 2 in box 63, and the 5 in box 64.

4. INSTRUMENT SCORING INFORMATION

Following are the questions that bear on each of the primary six variables.

Feelings: 2, 13, 17, 34, 39, 43, 44, 46, 48, 54

Task: 4, 6, 8, 9, 10, 15, 23, 35, 47, 50

Comm.: 5, 11, 16, 18, 20, 24, 29, 32, 51, 52

Other: 19, 21, 22, 28, 30, 33, 38, 45, 56, 57

Control: 3, 14, 31, 36, [illegible], 40, 41, 53, 55, 60

Self: [illegible], 7, 12, 25, 26, 27, 42, 49, 58, 59

In order to score correctly all the following questions must be scored in reverse, 10, 13, 14. 17, 31, 34, 39, 43, 44, 46, 48, 50, 54. (One is seven, two is six, three is five, etc.

The above data will give you scores for the six basic variables.

In order to score for the six communication-conflict constructs one uses the following formulae:

Management of conflict = the addition of the scores for feelings, other, task community and other; subtract from that sum the addition of the scores for control and self.

Creative interaction = the addition of the scores for feelings, other, and self; subtract from that sum the addition of the scores for task, community, and control.

Empathy = the addition of the scores for feelings, other, and community; subtract from that sum the addition of the scores for task, self, and control.

Authority conflict = the addition of the scores for task, community, and self; subtract from that sum the addition of the scores for feelings, other, and control.

Interpersonal conflict = the addition of the score for self and 200; subtract from that sum the addition of the scores for feelings, task, community, other, and control.

Aggression conflict = addition of the scores for all the questions except 4, 6, 7, 8, 10, 12, 23, 27, 31, 32, 35, 43, 47, 50, 54, 58 and 59. Of the 44 questions used in this measure, the following questions are scored in reverse: 2, 5, 11, 16, 19, 20, 21, 22, 24, 28, 29, 30, 33, 38, 45, 51, 52, 56, 57. Item 14, also, is reversed, but that was done for the scoring of the previous constructs. Questions 3, 9, 13, 19, 21, 22, 28, 33, 34, 37, 46, 48 are doubled in quantity because they more powerfully reflect the construct than the other 30 questions used in this measure. The sum of the 44 questions (12 of which, as just noted, have been doubled) is divided by 10.

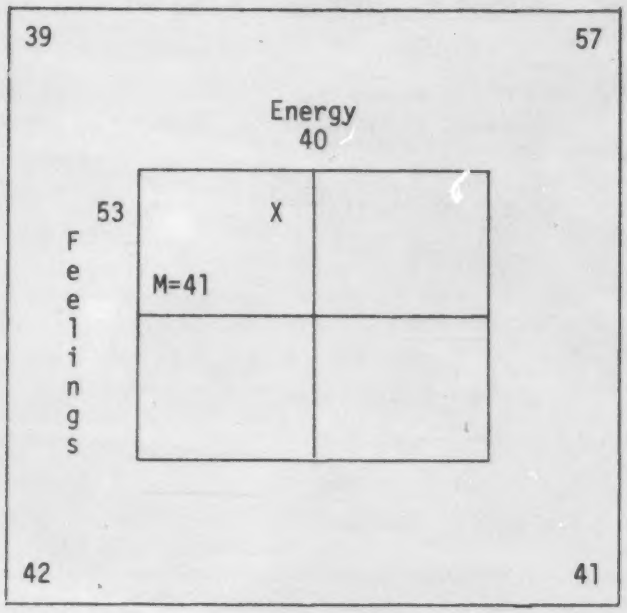
COMMUNICATION-CONFLICT INSTRUMENT

5. Interpretation Form

Name John Doe
Age 22
Sex M

Community Values

Other Person Values



Self Values

Control Value

Explanation:

Joe's feeling score is 53. Since his score could have been from 10 to 70, the 3 falls in the block above the mean for college students, which is 41. Had he had a 41 score it would have been placed on the heavy mid-line of the vertical range (feelings).

His task energy score being 40 is placed in a block below the mean (to the left) for task, which is 44. Thus his behavior is placed on the grid at the point where the feeling score and task energy score intersect. That places Joe in the upper left quadrant, near the center.

His value score of the "other" is his highest value, which supports his behavior score. Indeed the sum of his community and other value is greater than the sum of his self and control values. Thus his behavior tends to be held in the upper two quadrants.

Note the tension in Joe's values for self and other. From studying many individual cases we learned that a 42-57 tension reflects an empathic relationship which makes it possible for Joe to work productively with others. He can be aggressive or submissive according to his evaluation of the situation. He will not withdraw, except under pressure.

The other two value scores 41 and 39 are rather neutral positions, known from individual interviews and a scanning of scores. If you look at the means at the end of the Interpretation of the Instrument, you will note that Joe is at the mean for control value and just below the mean in community value.

Joe's task energy and control value score tells us that he will not assert aggressive leadership. The self-other value torque indicates Joe can and will assume a supportive position in interaction, in a creative way.

This pattern of scores is rather typical of the college student, who is well related, interested in human relationships, who conceives of his life career in some service work, but has little or no ideological (social) principles at this point in his life. Joe is not an individualist, but he is not community oriented either. He is person-to-person oriented.

Now note the scores this gives him in the following:

Management of conflict	=	105.00	The mean is 82.23
Creative interaction	=	32.00	The mean is 13.35
Empathy	=	26.00	The mean is - 5.01
Aggression conflict	=	10.00	The mean is 21.34
Authority conflict	=	- 30.00	The mean is 4.45
Interpersonal conflict	=	+ 12.00	The mean is 36.76

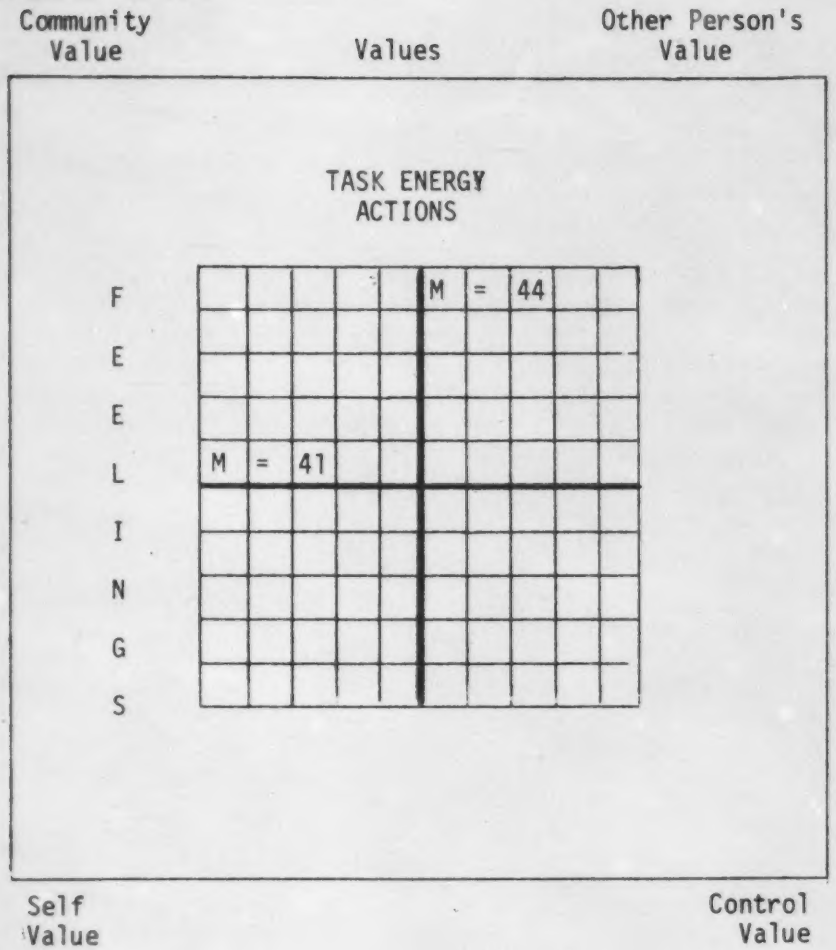
Thus Joe manages conflict better than most college students. His high empathy score tells us the reason why. The only kind of conflict Joe is likely to stumble into is an interpersonal one, but he is less likely to do so than the average college student.

Joe belongs to that large class of people who fit into the helping professions. He is not leadership oriented. That does not mean he cannot lead; it means, at this time, he does not have the drive to lead.

COMMUNICATION-CONFLICT INSTRUMENT

Interpretation Form

Name _____
Age _____
Sex _____



Explanation:

Interpretation

of

the Communication-Conflict Instrument

The Communication-Conflict Instrument is built on a theoretical foundation that holds there are three interrelated dynamic forces in human life that shape our interreactions with others. They are the bonding-dissolving forces of our feelings, the basic life force of our

energy (which vary, of course, from person to person) and those abstracts we call values, which "guide" our feelings and energy.

Communication-Conflict Measures

The following are descriptions of patterns of interaction for which we have discovered means of scoring. (We are working on others.) There are three communication patterns that bring results which are productive, getting thirgs done with satisfaction for all concerned. They are conflict management, creative interaction, and empathic interaction. There are, also, three kinds of interactions that tend to result in unproductive conflict, conflict that gets things done with little satisfaction. They are: authority conflict, interpersonal conflict, and aggression conflict.

Three Productive Styles of Interaction

1. Conflict Management

In talking with people there are always differences of view and of personal needs, ranging from minor incompatibilities to serious conflict. Your conflict management score is a measure of your capacity to manage these interactive conflicts effectively. Good management means differences are handled smoothly to the satisfaction of both yourself and the others you relate to. Poor management means you experience stress in interaction with others which ends in an exchange of punitive words and unsatisfactory decisions or in withdrawal from the other person with ill-feelings. We have found that people who get the lowest scores here tend to avoid conflict. They escape.

The dynamics of conflict management are as follows. Positive feelings, high task energy, high value for the group, and for each person in the group work together to make a person effective in dealing with the inevitable conflicts of interaction. But we all have our need to have the world we live in be as we want it to be and we all have our personal needs, dictated by our values. As these two values come to dominate our behavior they detract from our effectiveness in conflict management. Your score in conflict management is a reflection of the way the dynamics work in you, as perceived by you.

2. Creative Interaction

In groups there are sometimes a person or two who can see still another way of going about things when the ways thus far discussed fail to meet approval or cause deep distress for people. Such people very often fail in many of their suggestions. But they do not mind, nor back off. They try another way. They are "brain-stormers"--there is always still another way to "skin a cat." When people behave this way as their method of operation when there is conflict, they have a favorable internal climate of feeling, they are highly task oriented, and they place a high value on their unique skills. Conversely, they are not so community oriented that they cannot bend the rules to get the job done.

They obviously do not need to control, but, if they have to offend another person in order to work through the mass of conflicts, they do.

Your creative interaction score is a reflection of your tendency to function as above described.

An extremely high score means considerable individualism and perhaps nonconformity. A very high degree of nonconformity is obviously attended by high interpersonal conflict.

3. Empathic Interaction

By definition, empathy is your: (1) understanding of the other person's feelings; (2) with appreciation. We cannot appreciate what we do not understand. We are likely to fear and feel threatened and thus attack what we do not understand. Yet understanding the other person's feelings, alone, can lead to exploitation. Thus to be empathic, we have to understand the other person with appreciation of his feelings.

In order to be empathic one's own feelings and task energy are such as to make him concerned for the relationship with the other person. His self-other value relationship makes it possible for him "to step into the other person's shoes." Finally the more he values community and the less he values control the more empathic he is.

Your empathic interaction score is a measure of one of the chief traits contributing to the ability to manage conflicts productively.

Three Unproductive Styles of Interaction

Each of the following are common unproductive methods of dealing with conflict that lessen one's ability to manage situations in ways satisfactory to all concerned.

4. Authority Conflict

All institutions establish given persons in roles of authority--the father, or mother, or both in the home. Industry has its array of bosses, the nation has its president, king, or chairman. Even gangsters organize under a leader.

Yet all of us, as individuals, by virtue of our own sense of individuality assert our own personal authority too. Thus, all of us vacillate, in varying degrees, between asserting our own authority and accepting the institutionalized authority. The more we are a rebel by nature, the more we insist upon exercising our own personal authority.

The authority conflict score is a measure of the degree to which you fear and resent the persuasion and decisions made by institutionalized authority. The dynamics at work are as follows. High task orientation, a sense of community responsibility, and a high concern for your

own personal values motivate you to assert yourself. Negative feelings, low concern for the other person, and low regard for control tend to make you resist authority.

Power and authority are problems for all of us. If we give in to authority which, in our judgment, exploits us we feel weak. If we place a high value on all persons, including ourselves, as free agents, we have a low value for control. Yet if we resist authority, we are exercising an effort to control. Thus high task energy and low control value are the basic sources of this vacillation about authority.

You may find it hard to determine whether this statement describes authority conflict as socially good or bad. This is intentional, for the situation itself determines the wisdom of resistance to institutionalized authority. Without resistance to authority, there would be no reform. But the fact remains, when institutionalized authority is resisted smooth management of conflict is not facilitated; and persons who have a proclivity to resist authority are thus diminished in the ability to manage conflicts without disruptions.

A high score reflects uneasiness with institutionalized authority. A low score indicates the tendency to accept the authority in charge.

5. Interpersonal Conflict

Conflict with another person is essentially a clash in personal values. Thus, the higher your concern for your own self values, relative to the other three values, feelings and task energy, the higher the tendency to kindle interpersonal conflict. Also, the higher the control value the more you are inclined to struggle with a person. The lower the control value the more likely you are to walk away from a person with whom you are in conflict. Thus the degree of value on control is a measure of interpersonal conflict style. The essential dynamic of interpersonal conflict is incompatibility of two people's values. In short, the more self-oriented we are the more we clash with others.

Your interpersonal conflict score is not a measure of the number of open confrontations you have with people. It is a measure of your tension with people. How often that tension breaks out in overt stress with others varies with events and pressures.

6. Aggression Conflict

Leadership is one's effort to get another or others to follow. The essential instrument of leadership is speech and therefore the person talking in a group is for that moment the leader. The value behind leader energy is the control of others and the situation. The more we insist upon having things done our way in the interaction with others, the more we are assertive and aggressive, at some point causing resistance in others. The dynamics are as follows. When we try to lead we have great task energy, a controlling vision of the way things ought to be, which is almost always mixed with a high concern for one's own

values. The resulting aggressive effort is restrained only if one's feelings, community and other person values are great. But resistance to our leadership is likely to lessen these tempering forces. Then we may become even more aggressive.

The higher your aggression conflict score, the greater is your tendency to dominate when resisted. The lower your score the more likely you will search for other postures, compromise, or submission, to the wishes of your contender. In the definitions of the test, empathy and efforts to control are, in the main, opposing behaviors, but not mutually exclusive. One can be persistent and empathic at once, but to do so one walks a narrow line and the tension is likely to erode one's empathic response.

In Summary

For your own perspective, you will want to examine most particularly your highest and lowest scores for measures of: feelings, task, community, others, control and self. Then consider your scores that facilitate communication, scores 1, 2, and 3. Finally note which of the three kinds of unproductive conflict, scores 4, 5, and 6, cause your interaction to be less productive than it might be.

It should be noted that an important relationship exists between the conflict management score and each of the other constructs. In short, the management score is the critical one. A person, for instance, may have a relatively high authority, interpersonal conflict or aggression conflict score, but also a high management of conflict score. This means the conflict remains intrapersonal and only potentially interpersonal. But if the management of conflict is low, then the kind of conflict one feels is likely to break out in overt behavior.

An examination of these dynamics helps you see in what ways to change, if you desire to change.

Conflict is a basic ingredient in all communication. Each of us has to decide how we want to manage it.

Following are the means (N = 142) for college students and other relevant data for the measures discussed above:

Variable	Sample Size	Mean	Variance	Std. Deviation
FEEL	142	40.8169	58.4627	7.6461
TASK	142	43.6197	47.6132	6.9002
COMM	142	40.2254	58.9276	7.6764
OTHER	142	47.4789	63.0598	7.9410
CONT	142	40.5070	42.6063	6.5274
SELF	142	49.4085	49.5767	7.0411
MANAG	142	82.2254	405.8779	20.1464
GREAT	142	13.3521	296.4851	17.2187
EMPAT	142	-5.0141	363.4750	19.0650
AGGRE	142	21.3387	3.1914	1.7864
AUTHO	142	4.4507	199.9373	14.1399
INTER	142	36.7606	348.2969	18.6627

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INFORMATION SYSTEMS IN THE EDUCATIONAL INSTITUTION: EXAMINATION OF THE UNIVERSITY

by Ronald L. Applbaum*

According to Peter Drucker, "society in every developed country has become a society of institutions. Every major social task, whether economic performance or health care, education or protection of the environment, pursuit of new knowledge or defense, is today being entrusted to big organization . . ."[1] Today, the survival of modern society depends on the performance of these organizations.

In the past 100 years one of the fastest growing of these institutions has been the university. Prior to 1914 less than a handful of universities in the world had more than 6,000 students. Today, a university of only 6,000 students is considered relatively small. My own institution, California State University, Long Beach, has grown from a mere handful of students in 1949 to over 33,000 students. The School of Humanities alone serviced 12,000 students this academic year.

The role of educational institutions also has changed over the last century. In 1860, for example, higher education played a minor role in American society. By 1900 American universities were established as major power centers and as intellectual, social and political authorities in our nation; their performance was taken for granted by society.

Today, individuals living in developed, industrialized urban societies depend on the performance of service institutions--like the university--for their survival. Yet, in the last ten years the evidence of their performance has not been impressive. Today, universities are being attacked from all sides for their failure to adjust to society's needs.

A number of organizational critics have concluded that today's large universities are inherently unmanageable and incapable of attaining their performance objectives. Some have gone so far as to suggest that the modern university be abolished. In response to such criticism and a clear and present danger of external control universities have become more "management conscious." Universities have turned to administrator and faculty development programs, management by objectives and the utilization of other management tools previously confined to business organizations. These new programs provide evidence that universities recognize need for improvement. Such action does not, however, denote an understanding of the problems or the use of methods which guarantee attainment of a university's performance objectives.

The purpose of this paper is threefold: (1) to explore the primary

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information systems existing in a university; (2) to describe problems created by the presence of these information systems; and (3) to suggest methods for improving the operative information systems and, thereby, improving the performance of the institution.

All administrators and faculty members within educational institutions require copious amounts of information in order to adequately perform their task functions. The flow of information plays a vital role in coordinating their activities. Thus, the need to know what is happening forces the educator to establish his or her own channels of communication which lead to the development of different information systems. Unfortunately, many educators do not recognize the existence of these different information systems, each with a character of its own, operating simultaneously. The failure to recognize different systems contributes to the breakdown in information flow between individuals and may adversely affect attainment of management and educational objectives of the university. In identifying the different systems I will examine only the more common information systems found in the large university.

Information Systems

Communication System

Alexander defines a communication system as two or more distinct information-gathering subsystems operating in series with each other.[2] The subsystems may be educators or electronic data-processing equipment. I will deal only with the human communication system. The output of the first subsystem becomes the input for the second. And, the message provides the interface between subsystems. This interface may be composed of a variety of informational channels, for example, writing-reading, speaking-hearing or guesturing-seeing. The objective of the communication system is to transmit ideas, feelings, experiences and knowledge between the subsystems.

The human communication system as defined is difficult to examine or deal with effectively in a large organization like a university because each subsystem is, in fact, a self-contained system, that is, each faculty member or administrator is a type of data-processing system. Educational personnel as data processors serve three basic functions: (1) to gather data from a variety of sources; (2) to process the collected data and (3) to convert the data into a useful form for transmission to other individuals. For example, an instructor's basic objective as data processor is to structure data into a useful, comprehensible format and then present that information to students. The systemic inputs are the bits of data the instructor gathers from texts, articles, convention papers, discussions with friends, peers and students and previous knowledge or experiences. The ouptput is the completed set of knowledge on a particular topic, for instance, a lecture on information systems in the organization. The presence of two or more data-processing systems in series or parallel as is common in educational institutions makes the management of information difficult. In educational institutions wedded to a strict vertical flow of communication we find that as the number of data-processing systems

increase within the communication system, the efficiency of the communication system is reduced and the reliability of message reception decreases. In order to insure accuracy, the communication system requires a number of control mechanisms. One method of control is to increase the number of channels, for example, simultaneous oral and written verbal communication or visual-verbal communication. Language differences are a source of considerable irritation to the data processing educator. Thus, a second mechanism is the establishment of a common language system. To that end educators have developed their own technical jargon when speaking on such topics as enrollment projections, faculty workload, position counts, and the like. A third control mechanism is the coordination of message-sender and message-receiver. The sender may transmit any number of messages, but if the receiver is not operating at the same level, the sender's efforts have been wasted. Communication effectiveness is directly related to the degree of coordination established between systems. Finally, feedback can be utilized as a control within a communication system. Feedback provides a vehicle for correcting system malfunction. And, direct feedback between systems promotes greater effectiveness. The loss of system efficiency created by the increase in feedback is worth the gain in system effectiveness.

Informal Information Systems

The communication system is also impacted by the informal information system. The informal information system is the information network developed and maintained through the informal interactions of organizational personnel (faculty, staff, administrators). This system exists in all institutions. It is a loosely organized, poorly defined system operating in an inconsistent though rarely random manner. Since most large universities have distinct administrative, staff and faculty organizational structures, three interrelated informal informational subsystems exist simultaneously.

Informational information systems serve two primary purposes in the educational environment. First, they provide a means of acquiring task related information that is not readily available in formal communication channels. It is difficult if not impossible for all necessary or useful information related to one's primary tasks to be processed through formal channels. When such information is unavailable, faculty members find it easier to initially ask colleagues or peers for the information rather than an administrator. Faculty are more willing to advise and assist members of their own peer group and somewhat hesitant in providing information to administrators in higher positions or staff in lower positions. Figure 1 illustrates the formal and informal channels of communication operating in one school of a large university.

Second, all educational personnel require information concerning what is happening in the university. The need to be apprised of problems at all levels (departmental, school, and central administration), social as well as task-related, creates the educational grapevine. When educational personnel are dissatisfied with the information obtained through formal channels they will increase the communication flow in the grapevine.

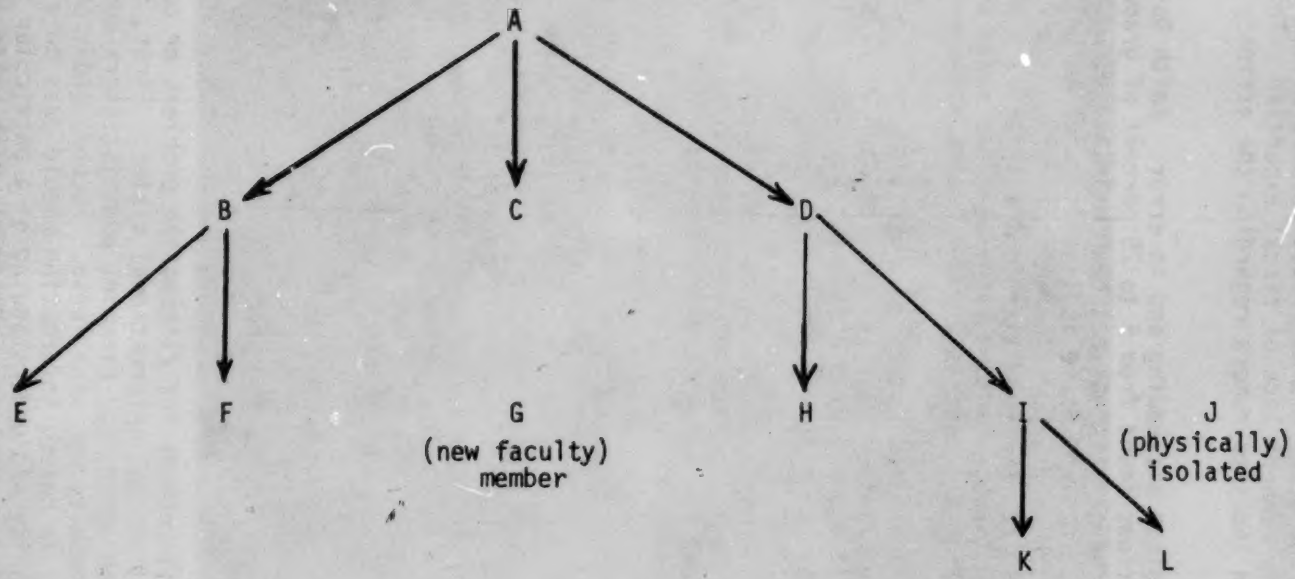

FIGURE 1. RUMOR TRANSMISSION NETWORK
(Letters Denote Individual Faculty Members)

This information often takes the form of a rumor. Rumors increase when key personnel withhold information as a means of exercising power and/or control. In a university information restriction occurs more often within the administrative levels. Let me provide an example. University resource allocations are a concern of most personnel. However, information transmitted through formal channels is generally restricted as a means of control and often misunderstood because of its complexity and the average faculty member's lack of fiscal expertise. This information restriction often leads to rumors regarding the efficacy of the allocation process.

Rumors also are often misleading and in error. Keith Davis examining business organizations found from 5 to 25 percent of grapevine information in error.[3] Although this has not been examined to my knowledge in the educational institution, there is little reason to believe that we are any less prone to producing information errors. Rumors which are erroneous are basically counterproductive to the system. Oftentimes, they create dissension, arouse emotion, provide a basis for conflict and subvert change. Figure 1 depicts a rumor transmission network.

In Figure 1 you'll notice that certain individuals do not possess consistent informal information links and certain individuals (new faculty members, physically isolated ones and independent thinkers) are often excluded from the grapevine.

Informa information systems are relatively efficient means of transmittin information. The time efficiency measure (speed of response) is outstanding. Actions by faculty and/or administration selection committees or acts warranting disciplinary action which are supposed to be confidential in nature pass quickly upward through this informal communication system. A few strategically placed faculty or administrators can transmit information throughout the entire university in a short time period. The quality of information transmitted, however, is questionable; inaccuracies and exaggerations occur frequently. The effectiveness of the system will vary with the type of information transmitted. A problem arises when the informal informational system alone provides the level of information needed by an employee. In such instances other information systems, e.g., formal communication systems, are neglected and thus, reduce the effectiveness of the combined systems.

The informal information system lacks the ability for correction or control of information inputs. Errors within the system can only be corrected with great difficulty and generally after they have done the most damage.

There are several methods for eliminating problems or correcting errors common to the informal informational system. First, individuals must be open with each other, for example, administrators must be honest and forthright with faculty and visa versa. Second, individuals controlling or having access to needed information should pass on all data needed to provide clarity and understanding of a particular topic of discussion; that includes supplying individuals with valid and current

information as soon as possible. Third, rumor clinics, providing accurate and timely responses to current rumors, can be established to correct errors. Robert Hersey has suggested six controls that can minimize the number and severity of rumors passed over the grapevine.

1. Keep the channels of communication open. There is no substitute for good supervisor-to-subordinate communication down the line.

2. Positive and truthful presentation of facts about a topic is more effective than defensive attempts to disprove the logic of a rumor.

3. Guarding against idleness and monotony among employees will prevent rumors.

4. Faith in the credibility and source of management's (administrators') communication.

5. Personnel training programs should consider the psychology of rumors. Administrators should be trained to question what anxiety or attitude prompts a rumor.

6. Our communication processes are so imperfect that it pays to analyze rumors, understand them, and take positive steps to head them off.[4]

Organizational Information Systems

The organizational information system is composed of various channels and/or media used to transmit information vertically within an organization. The information flows down from administrators to faculty and responses flow upward from faculty to administrators. Directives are often communicated through several managerial levels to the educational personnel. Information flowing from lower level educational personnel up the organization provides feedback and a means to evaluate the impact of directives. A model of the organizational information system at CSULB is illustrated in Figure 2.

Messages sent downward are generally concerned with educational and management objectives, institutional goals, plans, policies, operating procedures and directives for implementing them. Messages sent upward are generally progress, activity and status reports. Grievances and other personnel problems also tend to eminate at the lower levels and are dealt with at the appropriate level in the organization.

The content of messages sent downward is generally in the form of directions, instructions or basic information. Instructions will eminate from top management, for example, a Council of Deans. As the message proceeds downward through the organizational hierarchy, the generalized directions are operationalized into specific instructions for implementing the action at lower levels. In a university, the issuing of instructions may be assigned to a particular administrator. For example, the Vice President for Academic Affairs may issue a directive that all curricular programs be evaluated within a three-year cycle.

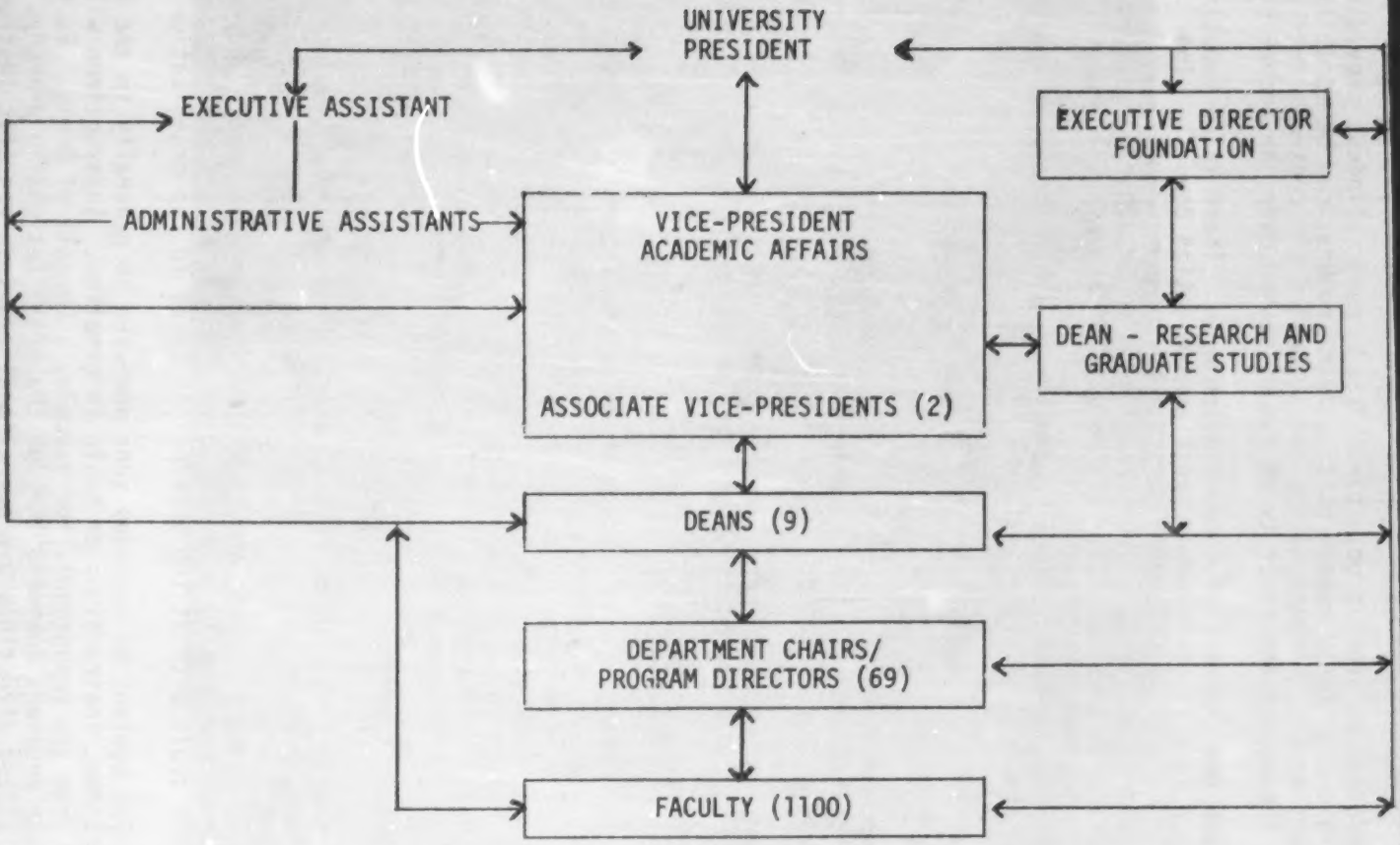

FIGURE 2. ORGANIZATIONAL INFORMATION SYSTEM (Academic Affairs)

The Dean of the School in consultation with department chairs is given the responsibility of developing the method and procedures for evaluation. The department chairs, in turn, are delegated the responsibility for implementing the evaluation process by the Dean. The directions and instructions are almost always done by both written and verbal orders.

A superficial examination of the University might lead one to conclude that universities do not utilize a wide variety of communication channels for transmitting information to lower levels as do business organizations. In fact, universities utilize similar methods for disseminating information and many have developed fairly sophisticated offices to coordinate the various media. Among the most common media are general faculty meetings, faculty bulletins, alumni and campus newspapers, letters sent directly to the home or mailed through inter-campus mail, pamphlets, news bulletins and memoranda to designated campus sectors. While each of the media forms has limited effectiveness, the combination of media for downward information flow is generally quite effective, particularly for providing new policies and procedures.

The upward communication media are more limited. The most common are meetings between personnel at various levels and memoranda. The top managerial levels will often request or require information to check on a system activity overtime and/or at a particular point in time. In addition, administrators will often employ surveys, suggestion systems, faculty grievance procedures and/or ombudsmen to facilitate communication from the lowest levels of the university to the top levels.

The wide variety of information that is transmitted downward and upward through institutional levels does create communication difficulties. Effectiveness of organizational information systems depends on several factors. First, the selection of channels influences communication effectiveness. The most effective method for information transmission is a combination of oral and written messages. Next in effectiveness is oral messages only, followed by written messages only. Unfortunately, the larger the educational institution the more reliance on written media, particularly with lower level personnel. Second, the development of trust between highest and lowest university personnel levels fosters communication of information. Lack of trust between personnel tends to close off the transmission of information or restricts the type of information. There is initially a reluctance on the part of faculty, in particular, to volunteer information that may reflect adversely on their fellow faculty members' performance. The bulk of information must be generated through formal reporting systems. There are some notable exceptions, however; faculty who desire a degree of recognition in order to be promoted or receive pay increases, faculty who realize that their poor performance will be noted by superiors or when the performance of a peer is adversely affecting one's own performance. Faculty grievances filed through campus channels or unions generally rise through the university without difficulty.

Third, demonstration by administration overtime that they are providing relevant, accurate information to faculty. If administrators

fail to provide sufficient information, faculty will distort or restrict feedback passed upward in the system. Faculty will then create informal information systems to provide the level of information commensurate with the satisfaction of their basic informational needs.

The efficiency of organizational information systems is a function of the media used to transmit that information. For example, the use of committees may be efficient in terms of the time spent disseminating information to involved participants, but it is inefficient from the standpoint of utilizing faculty and administrators' time. Conversely, the cost of an inter-office memorandum may be low, but the time required for communicating to all involved personnel is longer.

The organizational information system is primarily a flow system without a fixed control loop to guarantee complete top-to-bottom, bottom-to-top information transmission. Since there is no guarantee of a completed communication flow, it is not a closed system. Figure 3 illustrates the flow system of the organizational information system and indicates the point at which the system may break down.

Management Information Systems

The organizational information system and management information systems are closely related. A management information system is any information system providing the manager (administrator, departmental chair, etc.) with information on the operation for which he/she has responsibility or authority. The primary function of the system is to provide managers with complete, accurate and timely information regarding the performance of the institution. Management information systems cannot operate effectively without a satisfactory organizational information system. The systems complement each other. Figure 4 provides a model of the relationship between the management information system and the educational system.

Raw data collected from areas in the instructional system constitute the inputs for this system. Oftentimes, this data can be gathered from the operating information system. The collection of input data is crucial for it must accurately and adequately reflect the educational system. Erroneous data results in management decisions based on incorrect information which increases the probability of decision error.

Administrators need two basic types of information about educational performance to evaluate the institution's organizational units. The first type of information details the activities taking place in the organization during a certain period of time (historical). The various responses (personnel, operating expense, physical plant operations) must be monitored to see which are being utilized in the educational program. The output (graduating students) must also be monitored to determine what the institution has accomplished during a specific time period. Comparison of input and output measures reflects the educational system's activity and provides administrators with useful information to determine organizational efficiency and areas needing

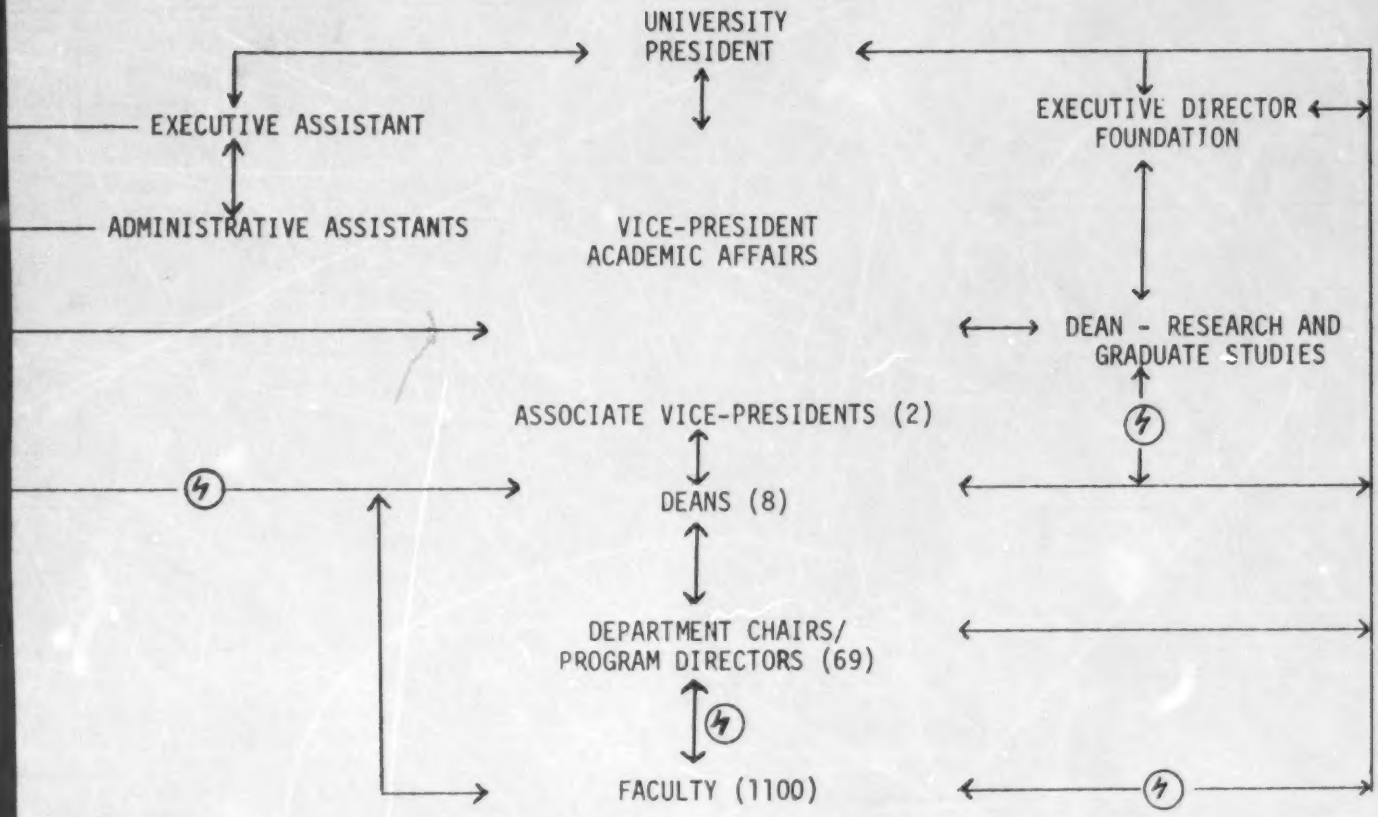

FIGURE 3. ORGANIZATIONAL INFORMATION SYSTEM (ACADEMIC AFFAIRS) BREAKDOWNS ⚡

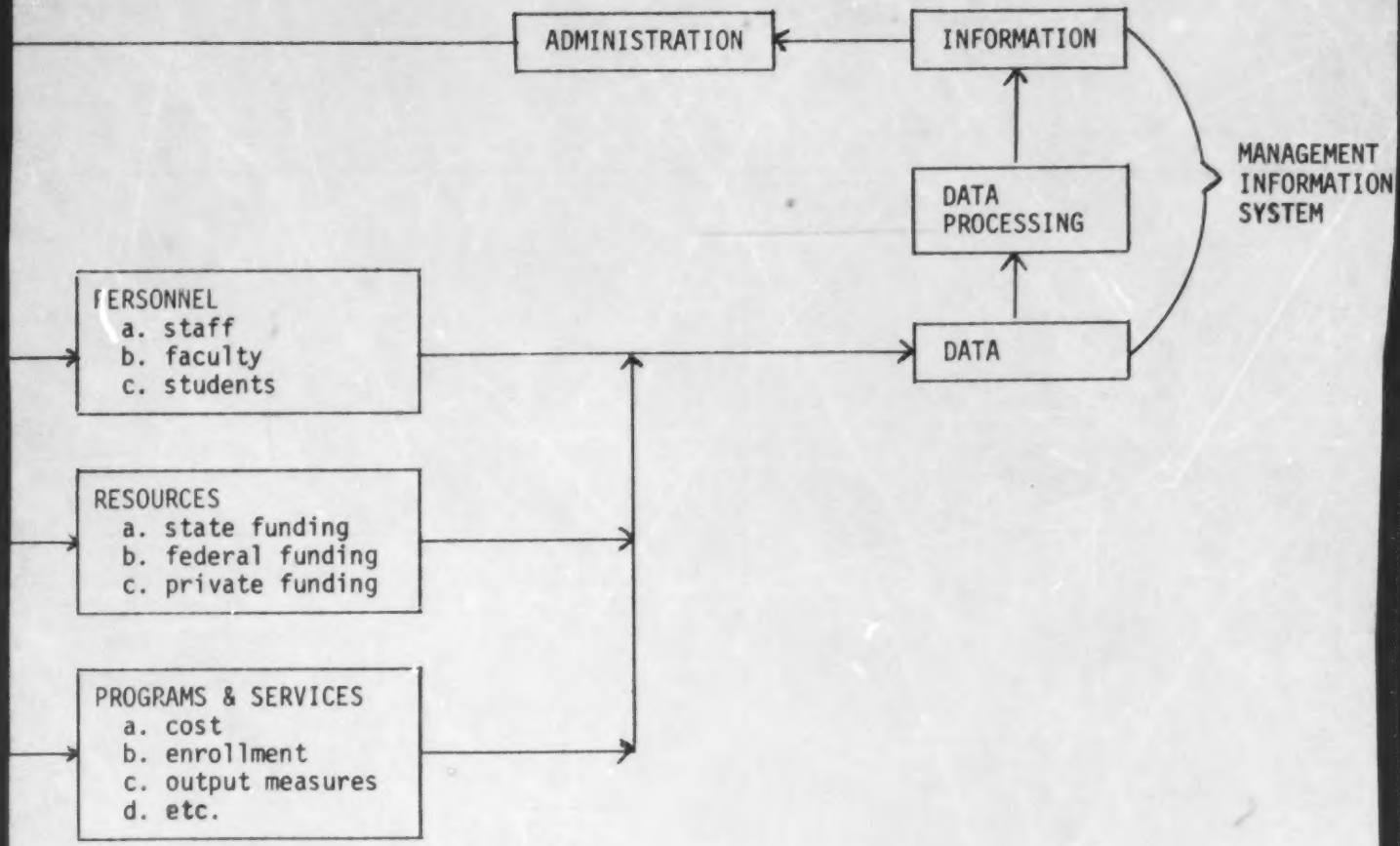

FIGURE 4. MANAGEMENT INFORMATION SYSTEM AND EDUCATIONAL SYSTEM

improvement. The second type of information needed is data regarding the state of an organizational unit at a given point in time (immediate time period). By comparing the two types of information we have a method for identifying trends. For example, a particular discipline has been increasing enrollments for over two academic years. The School administrators may request a status report in a subsequent term to ascertain that enrollment continues to increase and additional resources are required for the program.

The two types of information are commonly merged or summarized. The administration has only a limited time period to read and reflect on the vast quantity of raw data available. The data summarization saves crucial time during the decision-making process. Consequently, data condensations are common features of managerial information systems. It also is common that only data falling within a prescribed format is reported. And, electronic data processing information systems are used more and more for generating the reports.

Management information systems can be very efficient if they are linked directly to operating information systems. Operating information systems collect, maintain and utilize the basic data to satisfy the record keeping requirements and furnish basic data for operating decisions. Since this is primarily a clerical and computerized process, I will not deal with operating information systems in this paper. The large range of data sources, data manipulation and computation can decrease system efficiency. One method for increasing efficiency is to program the system to report within definite limits, thereby, removing extraneous data that is unnecessary for the operation of the university.

The reports generated by a management information system are effective tools for evaluating the activity and current status of organizational units. Their true value lies in their timeliness. The quicker the administrator is aware of a problem, the easier it is to address the underlying causes and correct them. Accuracy and reliability also influence efficiency of managerial reports. The overall effectiveness of the management information system is judged by the system's ability to enable a manager to make sound, prompt decisions.

Decision-Making Information Systems

Decision-making information systems process data to arrive at decisions which will correct problems in the institution. I can contrast the management and decision-making information systems with the following example. In the university we are concerned with student enrollments and the corresponding faculty resouces to meet student course demand. The management information system provides the past and present enrollment and faculty utilization data. If a shift occurs in student demand, for example, changing from liberal arts disciplines to more applied disciplines, it creates an imbalance of faculty resources in the liberal arts programs (assuming the total number of faculty positions remain stable or decrease). A decision-making system will calculate the changing need requirements and prepare a reallocation policy to provide

for the proper distribution of faculty in the institution. The objective of the decision-making system is to provide a balanced condition within the university.

Let's not be mislead. Not all educational decisions can be dealt with in such an automated system. Simon has designated two types of decision-making--programed and nonprogramed.[5]

Programed decisions deal with problems which are so repetitive and routine in nature that a procedure can be created to handle them as they reoccur in the institution, for example, shifting fiscal resources (faculty, operating expenses, etc.) to meet changing student program shifts. In fact, since rules for resolving such problems are present, the decisions can be made prior to the problem occurrence..

Nonprogramed decisions deal with new, novel and unstructured problems that must be solved. The importance of the decision requires a decision process tailored to the specific problem. And, a management information system could provide educators with the data needed to make the decision.

Decision-making systems provide a definite savings in time for educational personnel. Many decisions can be programed to eliminate the human element and thus, increase the speed in decision-making.

It is difficult, however, to calculate the cost savings provided by a decision-making system. It is obvious that we save the cost involving personnel time. But there are substantial costs involved in the development of programs and equipment to implement the decision-making information system.

We also should be wary of utilizing this type of system in a large university. Its effectiveness is still limited for the most part to complex problem types. As the level of decision complexity increases, there are few examples of effective decision-making information systems. Most of the more consequential problems needing resolution in the university are not amenable to even complex programing processes. Programed decisions are effective only when we have enough knowledge of the educational systems inputs to effectively structure the systems. Too often we have inadequate or insufficient information regarding a problem. Applying poorly designed decision-making information systems will produce decisions (solutions) which create more problems than they resolve. Bad decisions impact on the entire educational systems and ultimately lead to the universities' failure in achieving desired performance objectives. In addition, many of our decisions are of a nonprogramed variety.

Don't be mislead by my previous comments. In the future, decision-making systems will play a more vital role in the university. But this will occur only after we acquire more knowledge about the behavior of the educational institution. Once we possess this knowledge we can perform more as a closed dynamic system.

FOOTNOTES

[1] P. F. Drucker. Management Tasks Responsibilities Practices (New York: Harper & Row, 1974), p. 6.

[2] M. J. Alexander. Information Systems Analysis Theory and Applications (Palo Alto, CA: Science Research Associates, 1974), p. 86.

[3] K. Davis, "Care and Cultivation of the Corporate Grapevine," Dun's Review, 102 (July 1973), p. 47.

[4] R. Hersey, "Grapevine--Here to Stay But Not Beyond Control," Personnel, 43 (January-February 1966), pp. 62-66.

[5] H. Simon. The New Science of Management Decision (New York: Harper & Row, 1960).

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THE INTERCULTURAL COMMUNICATION WORKSHOP: FOUNDATIONS, DEVELOPMENT AND AFFECTS

by William B. Gudykunst and Tsukasa Nishida*

In recent years, there has been much written on what is variously known as the Intercultural Communication Workshop (ICW), the Cross-Cultural Interaction Workshop or the Cross-Cultural Communication Workshop.[1] Whatever the title, these workshops are programs offering people from different cultures the opportunity to explore together the nature of culture and communication and how they are experienced in interpersonal relations. The number of workshops under these titles has been increasing every year. As of 1973, the number of people who have attended a one-day, a weekend, or an on-going ICW in the United States had included more than 7,500 U.S. students and 15,000 international students attending U.S. colleges and universities (Hoopes, 1973). The workshops that these students have participated in are all based on the experiential learning model, however, the specific design of each workshop is unique.[2] The purpose of the present paper is five-fold: (1) to summarize the beginnings and development of ICWs, (2) to analyze the theoretical basis of ICWs, (3) to specify the relationship between ICWs and other forms of Human Relations Training (HRT), (4) to present a "conceptual model" for ICWs, and (5) to review the empirical studies that have examined the effect ICWs have on their participants.

Beginnings and Development of the ICW

The first formal ICW was offered at the University of Pittsburgh in 1966 under the sponsorship of the Regional Council for International Education (Hoopes, 1970). Initially the ICW was used as part of the orientation for international students attending American colleges and universities. The first ICWs were additions to the usual language and language and orientation lectures. The focus of the first workshops was on the process of communication, while the content was the problems the participants had previously experienced or were presently experiencing in communicating their feelings and ideas. The leaders of the ICWs were people trained in intercultural communication theory.

Other institutions were also experimenting with the ICW format about the same time: for example, Clifford Clarke at Cornell University and Donald Edelstein at the University of Cincinnati (Hoopes, 1970). In order to create a more common base of information, there was an ICW leadership training program held in Wheeling, West Virginia in January, 1969. This training program was sponsored by the National Association for Foreign Student Affairs (NAFSA), the Regional Council for International Education (RCIE), and the United States Department of State.

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In 1972, the coordination of people conducting ICWs was further enhanced when the Task Force on Intercultural Communication Workshops of the National Association for Foreign Student Affairs met in Washington, D.C. The purpose of this Task Force was to study the ICW as it was occurring in the United States and present recommendations to NAFSA on the future of ICWs.[3] The Task Force summarized its "tentative assessment" of ICWs by pointing out that "the intercultural communication workshops experience, when designed and conducted responsibly, is conducive (1) to effective intercultural communication, (2) to realization of the participants' goals, and (3) to the effective functioning of persons working with foreign students" (NAFSA, 1973, p. 4).

Until 1974, the ICW was basically a U.S. phenomenon. However, during the summer of 1974, the first large scale cooperative ICW was held in Nihonmatsu, Japan. The "Japan-U.S. Intercultural Communication Workshop" was the result of a two year planning effort by a U.S. and Japanese steering committee. The workshop was co-sponsored by the Intercultural Communication Network of the Regional Council for International Education in the United States and The International House of Japan, Inc. This ICW brought together scholars and practicioners in intercultural communication from the two countries for an eight day intensive workshop.

The eight day Japan-U.S. workshop was divided into three phases. The first phase of the workshop involved the examination of "critical incidents" which illuminated aspects of Japanese or American values either separately or in interaction. The second phase of the workshop consisted of three interrelated parts. The first part were small group sessions consisting of 3 Japanese and 3 Americans with both Japanese and American group facilitators. These groups met for approximately 24 hours of interaction and were video-taped throughout the experience. The small groups addressed themselves to intercultural communication through four modes: (1) through the discussion of thematic topics, (2) through experimentation with exercises and other training methodologies, (3) through the creation and analysis of critical incidents, and (4) through discussion of the personal relevance to the participants of cross-cultural experience. The second part of this phase involved a field experience where the participants examined some facet of life in the community where the conference was held. The final aspect of this phase involved the completion of a personal journal. In the journals, participants were asked to reflect on their intercultural encounters for instances of successful and unsuccessful communication and to explore their feelings about what went on. The third, and final phase of the workshop was set aside for summary, analysis and evaluation of the experience.

Theoretical Basis of the Intercultural Communication Workshop

There are two aspects of the theoretical basis of the ICW that need to be examined. The first aspect involves the social psychological theory on which the ICW is based, while the second involves the "learning theory" being used (the experimental learning model) in ICWs. We will begin by examining the social psychological theory underlying the ICW.

The "Contact Hypothesis" and the ICW

The major social psychological theory underlying the ICW is the "contact hypothesis." There have been several reviews of this hypothesis in the social psychological literature (see Allport, 1954; Harding, Kutner, Proshansky and Chein, 1954; Cook, 1962; and Amir, 1969). Historically, the major assumption of the studies that have been conducted on intergroup contact is that contact tends to produce better intergroup attitudes and social relations. At the present time, there is conflicting evidence on the exact nature of the impact of contact on intergroup attitudes. Many studies support the assumption that intergroup contact reduces prejudice and increases favorable attitudes, but there is also evidence that contact may not reduce prejudice and that it can even increase tension and cause violence. Because of the divergent nature of these findings, Sherif and Sherif have argued that "in any discussion on the effects of contact on intergroup attitudes, we must specify: what kind of contact?, contact in what capacity?" (1953, p. 221).

In addition to the kind of contact, there are several other factors that need to be considered. Amir (1969) summarizes these factors as follows:

> Some of the favorable conditions which tend to reduce prejudice are (a) when there is equal status contact between the members of the various ethnic groups, (b) when the contact is between members of a majority group, (c) when the "authority" and/or the social climate are in favor of and promote the intergroup contact, (d) when the contact is of an intimate rather than casual nature, (e) when the ethnic intergroup contact is pleasant or rewarding, (f) when the members of both groups in the particular contact situation interact in functionally important activities or develop common goals or superordinate goals that are higher ranking in importance than the individual goals of each of the groups (p. 338).

In addition, findings from a recent study (Amir and Garti, 1977) suggest that one additional variable is important in influencing the outcome of contact. Amir and Garti found that changes in attitudes were related to previous intergroup contact. Specifically, only people without previous contact displayed attitude change as a result of intergroup contact. These writers suggest that people who have engaged in previous contact may have already altered their attitudes and are no longer susceptible to change.

Given these "favorable" conditions for intergroup contact, it needs to be recognized that they are based on studies of contact between majority and minority groups in the United States. Although it would appear that there are many similarities between this type of contact and intercultural contact (i.e., Japanese-American contact) there are also differences that may influence the outcome of intercultural contact.

The first difference between the two types of contact involves the nature and extent of the preconceptions each group has about the other.

From the studies of interracial contact in the United States, at least some of the members from one group start out with negative stereotypes about members of the other group. Since these stereotypes are not always accurate, the people who hold the stereotypes often find that the object-people are more like themselves than they initially supposed. According to Selltiz, Christ, Havel and Cook, this is not necessarily the case in intercultural contact. These writers point out that in the intercultural situation, neither party may have any clear stereotypes of the group or that both parties may have favorable preconceptions (Selltiz, et al., 1963, pp. 7-8).

A second difference between the two contact situations involves the abilities of the parties involved to communicte with each other. In interracial contact in the United States, the people are products of the same culture and, in general, speak the same language. In addition, they tend to have similar values and patterns of thinking. Given these conditions, once the parties begin to communicate, they can usually begin to understand each other. In the intercultural contact situation, none of these conditions may be similar. Even if language is not a barrier, the differences in values and patterns of thinking will present many differences that must be overcome (Selltiz, et al., 1963, pp. 7-8).

Another difference between interracial contact in the U.S. and intercultural contact involves the broader context within which intercultural contact takes place. Most of the studies in the U.S. have concentrated on a limited situation--for example, the work situation. In these limited situations it can usually be assumed that the only major new experience that might lead to changes in attitudes is the interracial contact. However, this is not the case for people who are in a different country. For the person visiting a foreign country "personal associations are but one part of a whole new experience. At the same time, he is accumulating a variety of impressions about a complex national life which, by and large, is unfamiliar to him" (Selltiz, et al., 1963, p. 8).

The fourth major difference between the two types of contact involves the range of relevant attitude-objects. Most of the studies on intergroup contact in the U.S. have looked at attitudes toward blacks. On the intercultural contact situation, there is a much wider range of attitude-objects--from individuals to foreign policy. Because of this, the generalization of attitudes that do develop becomes even more important in the intercultural situation (Selltiz, et al., 1963, p. 9).

The final difference between interracial and intercultural contact has been discussed by Rich and Ogawa (1976). These writers contend that interracial communication (contact) "is characterized by strain and tension resulting from the dominant-submissive societal and interpersonal relationships historically imposed upon the non-white by the structure of white America" (Rich and Ogawa, 1976, p. 28). This differs from intercultural communication (contact) which does not necessarily have a history of dominant-submissive relationships, although there will be some aspect of past history of the relationship between members

of the two cultures influencing the contact.

Thus, the objective of the people who have developed and implemented ICWs is for contact between people from different cultures in an ICW to improve their intercultural relations. This is based on the assumption that contact in an ICW meets the "favorable" conditions necessary for positive attitude change and the improvement of intercultural relations.[4]

"Experiential Learning" and the ICW

The "learning theory" on which the ICW and other forms of Human Relations Training (HRT) are based is known as "experiential learning." Experiential learning involves learning through experience and is based on three assumptions: (1) people learn best when they are personally involved in the learning experience, (2) that knowledge has to be discovered by the individual if it is going to mean anything to him/her and influence his/her behavior, and (3) a commitment to learning is highest when the individual is free to set his/her own learning goals (Johnson and Johnson, 1975, pp. 6-8).

The process of experiential learning is summarized in Figure 1. The objective of this type of learning is to form "personal theories" about effective behavior. Thus, the objective of utilizing experiential learning in an ICW is to develop personal theories about how the participant can develop more effective intercultural communication behaviors. Participation in an ICW allows the participants to test out and confirm

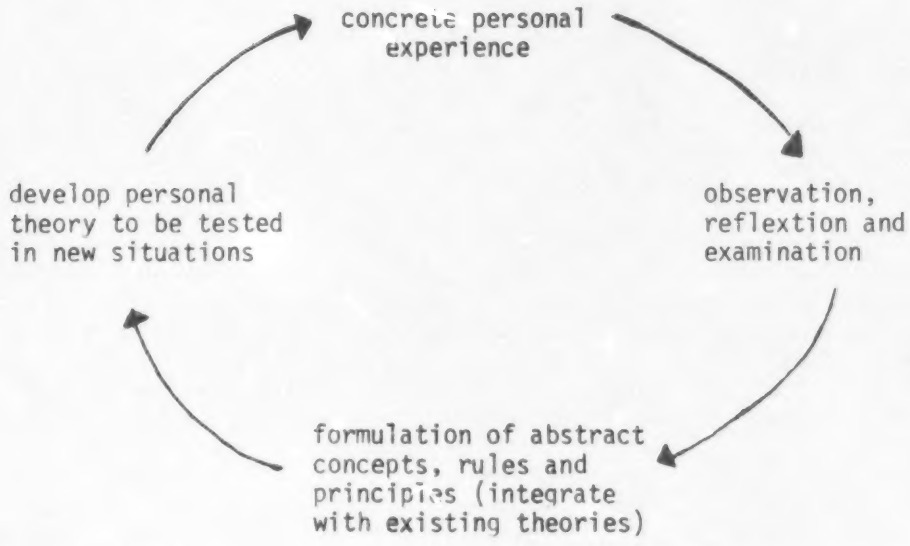
concrete personal experience
observation, reflextion and examination
formulation of abstract concepts, rules and principles (integrate with existing theories)
develop personal theory to be tested in new situations

FIGURE 1. THE EXPERIENTIAL LEARNING CYCLE
(Adapted from Johnson & Johnson, 1975, p. 7.)

or modify their theories and generalizations. As will be noted from the experiential learning cycle (Figure 1), the learning comes from the combination of experience and the conceptualization of that experience and not from experience alone.

The ICW as a Form of Human Relations Training (HRT)

Much has been written on the ICW as a form of HRT (for example, Althen, 1971; Hull, 1972; Silverthorne and Goldberg, 1972; and Moran, 1974). The major issues in these writings are twofold: (1) are HRT techniques applicable to cross-cultural groups (i.e., groups with people from cultures other than the U.S.) and (2) can cross-cultural learning take place in training programs like t-groups, (or the laboratory method) where the emphasis is not on cultural differences (but rather on "personal growth"). Before these questions can be addressed it is necessary to define exactly what is meant by HRT and the "laboratory method."

Benne and his associates in their classic article on the laboratory method of training, argue that HRT "is based on an assumption that understandings and skills of participation can be learned validly only through processes of participation in which the learner is involved" (1964, p. 16). They go on to list seven specific areas of learning in the laboratory method: (1) an increased sensitivity and awareness of emotional reactions, (2) an increased ability to understand and learn from consequences of our actions through attention to our feelings and those of others, (3) there is a stimulation to develop and clarify personal values and goals, (4) an increased insight in linking our values and goals so that they are consistent with inner factors and the requirements of the situation, (5) an increased effectiveness in transactions with one's environment, (6) recognition of opportunities to apply learnings from the laboratory situation to outside situations, and (7) "learning how to learn" (Benne, et al., 1964, pp. 16-18.)

Moran (1974) points out that many of the goals of the ICW are similar to those of the t-group and other laboratory methods. Goals common to all training programs include: increased self-insight, an increased awareness of others, an increased awareness of one's impact on others, and an increased interpersonal competence (Moran, 1974, p. 6). However, Moran goes on to argue that there are some goals that are unique to the ICW. At an abstract level these are : "an understanding and appreciation of the life styles of persons from various cultural groups; an increase in cultural sensitivity; the ability to adjust to new environments; and the ability to function effectively with persons from different cultures" (Moran, 1974, pp. 6-7).

Hull (1972) agrees that there are many similarities between the ICW and other forms of HRT. He states that the ICW is based on theories of laboratory training which assumes that there are ways to get the students involved in the learning process. Hull lists at least eight HRT techniques that can be used in an ICW; they include: (1) role play, (2) brain storming, (3) projects, (4) nonverbal exercises, (5) simulation,

(6) case studies, (7) psycho dramas, (8) t-groups, etc." (Hull, 1972, p. 49).

Probably the first use of the t-group with cross-cultural groups was done by the National Training Laboratory. In discussing the laboratory method in general, Benne and his associates also discuss the first use of it interculturally. They state:

> Beginnings have been made in utilizing the laboratory method with a new and important target population, the cross-cultural client group. The substantive aim here is the improvement of relationships between persons and groups coming from different cultural or national backgrounds. The focus is on values, strategies, and skills basic to a process of conflict resolution and a collaboration across lines of cultural cleavage. Experience indicates that such a laboratory experience, short as it is, may do more to bring about realistic understanding of similarities and differences among groups than a year or more spent in formal campus or work situations (Benne, et al., 1964, p. 21).

Hull (1972) agrees that the t-group can be used effectively with cross-cultural groups, but he goes on to point out that the "success" or "failure" of any group is dependent upon its leader. He implies that with a well trained leader, the t-group can be used effectively with foreign students. In his conclusion, Hull states, "one must quit being afraid of 'sensitivity training' and see it for what is is, a technique which can be properly used to benefit both American and international students" (1972, p. 57).

In a theoretical article discussing the ICW, Barndt (1972) appears to agree with Hull. Barndt suggests many practical exercises that can be used in an ICW that are based on "standard t-group exercises." She goes on to argue that their use should "follow a careful consideration of persons involved. But if used cautiously and successfully, they can bring the group interaction to a deeper more personal and more honest level which may increase the possibilities of dealing with basic underlying conceptual differences" (Barndt, 1972, p. 73).

Not all writers agree that the t-group is a viable technique for use in cross-cultural groups. According to Althen (1971), the purpose of a t-group is personal change and/or awareness of the possibilities for personal change, while the purpose of the ICW is an increased awareness of cultural influences on human values and behavior. Althen's main contention is that the t-group is a culture bound institution. He describes five western culture related aspects of sensitivity groups that are important to consider with respect to foreign student participation: (1) the assumption that people see themselves as independent individuals, (2) the presupposition that participants have egalitarian sentiments, (3) the use of the "main technique" of face-to-face confrontation among participants, (4) the expectation that the participants will feel they are able to control the situation in which they find themselves, and (5) the value placed on personal change (Althen, 1971).

Depending on the goals of the program, it would appear that cross-cultural t-groups are a viable technique for improving relations between people from different cultures. As with any other technique used to improve intercultural relations, the use of t-groups requires a knowledgeable and skilled trainer.

The Trainer's Role in HRT

As should be obvious from the above discussion, one of the most important roles in a HRT group is that of the trainer or facilitator. There has been much written on the trainer's role in HRT. Two questions seem to be central to all of the writings--what is the purpose of the trainer? and what characteristics are necessary to be an effective trainer? Bradford and his associates address themselves to the first question when they list five purposes of the trainer in a t-group:

> 1. To help develop a group whose purpose is to learn about the sensitivities, understandings, and skills necessary for membership in social situations.
>
> 2. To help remove blocks to learning about self, about others, and about the group.
>
> 3. To help develop a group climate in which learning can take place.
>
> 4. To help the group discover and utilize methods of inquiry--action, observation, feedback, analysis, experimentation--as ways of group development and individual growth.
>
> 5. To help the group to learn how to internalize, to generalize, and to apply learnings to other situations (Bradford, et al., 1964, pp. 210-212).

Another writer, Miles (1959) has addressed the second question posed above. Miles lists nine general characteristics of the effective trainer, including: (1) an openness to change--the trainer must be willing to question and look at his/her own behavior, (2) reasonable comfortableness--the trainer must be secure enough to try out new things, (3) a desire to help--the trainer needs a genuine motivation for helping people to learn, (4) being seen as helpful--the trainer must be seen by the group as being willing and able to help them to learn, (5) role flexibility--the trainer must be able to do different things in group situations without much difficulty, (6) sensitivity to groups--the trainer must be able to notice what is happening in his group, (7) formal and practical knowledge about groups--the trainer should be familiar with the group dynamics aspect of social psychology, (8) understand the training process--the trainer must have a working knowledge of the experiential learning model, and (9) methodological knowledge--the trainer needs a good repertoire of methods for learning (Miles, 1959, pp. 215-216).

A Conceptual Model for an Intercultural Communication Workshop

A conceptual model of an ICW should be a guide that the ICW trainer can use to lead and analyze the progress of a workshop. The model should include a description of the goals and objectives; the selection criteria for group members and group composition; a description of the leader's role and type of interventions that can be made; a "theory" of group interaction--norms, strategies for developing them; and a reasonable course for task development (i.e., group development). The following discussion specifies a "suggested" conceptual model for ICW.

Goals and Objectives

Many writers have discussed the goals and objectives of ICWs. For example, Barndt (1972) specifies three interrelated goals for ICWs:

> 1. To develop a better understanding of one's self as a cultural being; as a communicator.
>
> 2. To develop an awareness of the components of culture--first of the American culture, then contrast-American cultures
>
> 3. To better understand the dynamics of the process of communication--and specifically, the problem of cross-cultural communication (Barndt, 1972, p. 66).

Moran (1974) would appear to be in basic agreement with the goals Barndt suggests. According to Moran, the focus of an ICW is on the interpersonal relationships within and between cultures. Moran goes on to specify three sub-categories: (1) self-awareness--the awareness of self as a cultural being; (2) the awareness of others--their values, assumptions, and beliefs; and (3) interaction, or what happens when two or more people from different cultures come together (1974, p. 120). Based on these goals, Moran specifies five specific objectives for the ICW he coordinated at the University of Minnesota:

> 1. Identify specific culturally influenced aspects of behavior, values, opinions, or attitudes held by participants themselves;
>
> 2. Identify specific culturally influenced aspects of behavior, values, opinions, or attitudes of other persons from variant cultural backgrounds;
>
> 3. Predict the influence of culture on aspects of behavior;
>
> 4. Increase one's awareness of the concepts involved in "culture," "communication," and "intercultural communication";
>
> 5. Assess one's listening, perceiving and communication skills as they relate to intercultural communication from the beginning of the course to the last meeting (Moran, 1974, p. 120).

Group Selection and Composition

The selection of participants for an ICW is usually done by self-selection--in other words, the people who decide to participate. In many ways, this is ideal since the participants who sign-up are more interested in people from different cultures and, thus, will be more open to learning.

There has been little research on the composition of an ICW and how it affects the outcomes. The major question that ultimately needs to be answered is which ICW format will yield the best results--an ICW with only two cultures represented (bi-cultural), or an ICW with many cultures represented (multi-cultural). Walsh (1973) points out in his recent book on intercultural education that the majority of theorists on intercultural education hold the opinion that at this stage of human development, the learning of at least two cultures, one's own and another, is all that is practical (1973, p. 69). He goes on to suggest that much more learning can take place when only two cultures are represented in intercultural education. Walsh's point is relevant to the group composition in an ICW. It is our opinion that a workshop with only two cultures involved can make more progress toward reaching its stated objectives than can a workshop with many cultures represented. It should be noted, however, that this is not to rule out doing ICW's with more than two cultures, only that if this is done the goals may have to be modified.

The suggested group composition for an ICW is as follows: (1) people from only two cultures should be represented, (2) there should be a facilitator from each of the two cultures, (3) ideally, there would be no more than four people from each of the cultures (not counting the facilitators), (4) there should be an equal number of men and women in the ICW, and (5) a spread of cross-cultural experiences on the part of the participants would be desirable.

The Facilitator's Role

In order to describe the desirable characteristics of the ICW trainer, we will follow Miles' (1959) general characteristics of the effective trainer. The following characteristics are desirable in an ICW trainer:

1. The ICW trainer must have an openness to change--he/she must be willing to question and look at his/her own behavior (especially the intercultural aspects).

2. The ICW trainer must be reasonably comfortable in his/her own intercultural interaction or they will not be able to try out new things to help the participants to interact more successfully interculturally.

3. The ICW trainer needs a genuine motivation for helping people to learn interculturally.

4. The ICW trainer must be seen by the participants as willing

and able to help them learn interculturally--in other words, the trainer should exhibit behavior that is not prejudiced, shows that he/she is culturally aware and empathic, etc.

5. The ICW trainer must have some role flexibility. He/she must be able to do different things in a cross-cultural group without much difficulty.

6. The ICW trainer must have sensitivity to intercultural groups. The trainer must be able to notice and understand what is happening in the group.

7. The ICW trainer must have formal and practical knowledge about intercultural groups. The trainer will need a working knowledge from at least three perspectives: the first perspective (or model) would involve a working knowledge of the process of interpersonal intercultural communication; the second model would involve a perspective for analyzing intercultural differences; and the third model will involve a working knowledge of intercultural group dynamics. Therefore, it is highly desirable that an ICW trainer have experience in interpersonal communication, intercultural communication and group process. In addition, all trainers should have previously been in the ICW as a regular participant.

8. The trainer needs a good working knowledge of the experiential learning model. This implies experiences in other HRT types of programs.

9. The ICW trainer needs a good repertoire of methods for learning. As above, this implies that the trainer will have participated in other training programs so that he/she will be familiar with other alternative methods.

As pointed out in number 7 above, the ICW trainer will need a working knowledge of cross-cultural differences that can cause intercultural misunderstandings. There are many perspectives that a trainer might use, but we have found two especially useful. Stewart (1971) discusses the five components of culture: perceptions of the self, perceptions of the world, motivation, form of relationships, and the form of activity. These five components analyze cultural values and assumptions that are manifested in an ICW. Another perspective that has been useful was presented by Parsons (1951). Parsons' "pattern variables" represent the alternative actions an individual may choose when confronting a situation. These variables include: (1) affectivity vs. affective neutrality, (2) diffuseness vs. specificity, (3) particularism vs. universalism, (4) quality vs. performance, and (5) collectivity-orientation vs. self-orientation (Parsons, 1951, pp. 45-51). It should be noted that although Parsons developed his model for analyzing any social system, it can also be used to identify the major conceptual differences between cultures. Other models that can be used for analysis might include the "value orientations" presented by Kluchhohn and Strodbeck (1961) or Condon and Yosef (1976).

The ICW facilitator will also need a model to analyze the interaction

that takes place in his group. There are many perspectives that are available. Two possible models that can be used by the ICW trainer are Bales' Interaction Process Analysis (Bales, 1950) and the Hill Interaction Matrix (Hill, 1965). In general, it probably does not make much difference which system the ICW facilitators use as long as they are thoroughly familiar with how it applies to cross-cultural groups and are able to use it to make interventions in the group. The interventions made by the ICW facilitator will generally fall into one of four broad categories:

1. the content intervention which would include any question or observation directed toward the content of the discussion;

2. the intrapersonal intervention which would be a comment or question directed to a person (i.e., Mary, what do you think about the statement just made?);

3. the interpersonal intervention which would be a comment or question which is directed to one person as a result of a comment or action of another person (i.e., Tom what do you feel about what Bob just said?); and

4. the group intervention which would be a comment or question directed to the group as a whole or a segment of the group.

Training Techniques

The training techniques that can be used in an ICW are similar to those that can be used in other forms of HRT (see previous discussion on ICW as a form of HRT). Some of the possible techniques that can be used include:

1. discussion of cultural differences between the cultures of the members of the group,

2. discussion of the intercultural communication going on in the workshop group (the group process),

3. the use of role plays (or simulations) to examine how such issues as conflict or decision-making take place in the respective cultures,

4. the use of exercises designed to contrast the expression of emotions and feelings in the represented cultures,

5. the examination of critical incidents,

6. the use of creative group projects such as drawings, paintings, or written pieces,

7. the use of value clarification exercises,

8. having participants engage in some field experience and then

discuss their differential responses to the experience,

9. the examination of case studies, and

10. the use of psychodramas.

The objectives in using any of these techniques is to help increase the intercultural sensitivity of the participants. More specifically, exercises in an ICW can be used to: (1) examine differing cultural responses to the particular exercise, (2) assist participants in understanding how others feel in real intercultural situations, (3) to provide a view of one's own culture from another, and (4) to expand the sensitivity of the participants to human communication.

Group Norms

As with any other group, the norms in an ICW will emerge from the group process (Bormann, 1975). There have been no experimental studies on what constitutes effective group norms for intercultural groups, therefore, the following discussion is based on our experience and readings. The "Pittsburgh Model" of the ICW uses six "ground rules" for discussion in ICWs (1975, p. 104): (1) avoid intellectualizing, (2) discuss that which is personally meaningful, (3) focus on the more or less universal human experiences, (4) give non-evaluative feedback, rather than judgments and analysis, (5) accept the staff as aids in helping the group members learn from one another and (6) seek the value of the workshop experience in the relationships developed with the other participants. On a more general level, Miles presents training-relevant norms for groups: (1) people are important, (2) it's safe to try things out here, (3) feelings are important, (4) things are not taken personally, (5) we learn from doing things and analyzing them, (6) what's happening here and now is the important thing, and (7) we plan together (1959, pp. 207-208).

From the above, certain norms that appear to be appropriate in an ICW can be suggested. It should be noted however, that although the facilitator may start with these norms in mind, it is important that they become accepted by the other members of the group. This can be accomplished by the facilitator's modeling the behavior suggested in the norms and by creating a group climate of open communication, trust and cohensiveness. The following norms are suggested for an ICW:

1. People are important.

2. It's safe to try things out here.

3. Discuss what is personally meaningful--avoid intellectualizing.

4. Give non-evaluative feedback rather than judgments.

5. Check out perceptions concerning culturally determined behavior.

6. We learn from doing things and analyzing them.

7. What's happening here and now is important.

8. Communicate about the "there and then" on primarily universal experiences.

Group Development[5]

One function of the leader (or facilitator) in an ICW is "to facilitate communication and interaction among the participants" (Clarke and Hoopes, 1975, p. 62). While it is implicitly recognized that one responsibility of the facilitator is to help the participants understand the workshop's group process, there has been very little written concerning the process of group development in an ICW. In order to understand the group process the facilitators will need a model of group development for ICWs.

The model that will be presented in this section is based on observations of the ICW at the University of Minnesota. In developing the model, two criteria were used: (1) the model should describe the patterns (stages) of development that a "typical" group goes through; and (2) it should be of use to facilitators in "measuring" the development, learning and maturity of the group. By a mature group, we mean a group that can resolve its internal conflicts, mobilize its resources and allow for the personal growth of the members.

The model described in Figure 2 is based on Bennis and Shepard's (1956) general theory of group development with modifications and additions made to take into account the special nature of an ICW. Two sets of dimensions are presented in Figure 2: (1) the "group dimensions" --these dimensions describe the patterns of group development that appear to take place in an ICW, and (2) the "individual dimensions"--these dimensions describe "stages" that individuals appear to go through while participating in an ICW. As the model was developed, each dimension is meant to be independent of the other dimensions, in other words, it's possible to be in stage one on one dimensions, stage two on another and possibly stage three on a third. Even though the dimensions are designed to be independent of each other, many of them are highly interrelated and changes in one will correlate with changes in the other.

The patterns of group development presented are meant to describe a "typical" intercultural Communication Workshop. As would be expected, not all workshops will reach the third stage of development on all of the dimensions discussed. In this respect, stage three can be seen as an "ideal" or goal.

As yet, there are no empirical data to support the existence of the dimensions and/or stage described. Thus, the model has been presented in terms of subjectively verifiable central tendencies so that it may be of use to workshop facilitators.

Group Dimensions	Stage 1	Stage 2	Stage 3
1. Emotional Modality:	Dependence on facilitators	Independence	Interdependence
2. Content Themes:	Cultural mores	Personal revelation & group process	Relationships the group & factors affecting them
3. Dominant Roles:	Facilitators	Assertive, aggressive group members	More general in the group and factors participating
4. Group Structure:	Three sub-groups: Facilitators, U.S. students & foreign students	Restructuring group into two sub-groups based on degree of intimacy desired	Group unification: solidarity, cohesion and trust
5. Group Climate:	Strangeness	Comfort	Creative tension
6. Group Movement:	Facilitators	Facilitators and/or aggressive group members	Group
7. Group Activity:	Self-oriented behavior reminiscent of most social gathering	Search for "valid" content subjects	High rate of interaction & participation. Acceptance of and working toward group goals
8. Communication Styles in Group:	Message centered	Message centered, but beginning to look for shared meanings	Meaning centered
9. Method of Dealing	Avoided	Intellectualized	Worked through

FIGURE 2. PATTERNS OF GROUP DEVELOPMENT IN THE INTERCULTURAL COMMUNICATION WORKSHOP

FIGURE 2 (Continued)

Individual Dimensions	Stage 1	Stage 2	Stage 3
1. Attitude of Participants in the group:	Enthusiasm, a broad curiosity and no distrust	Warmth, focusing sense of purpose questioning and discussing of trust	Supportiveness more directed sense of purpose and growing trust
2. Foreign Student:	Representative of culture	Individual	Acculturated individual
3. U.S. Student Self-Image:	Individual	Beginning to recognize the influence of culture	Acculturated individual
4. Facilitator Role:	Guide group & begin to make a few process interventions	Model behavior of analyzing group process, make process interventions and share leadership	Participant in group & model behavior of "cultural inquiry"

The Effects of Participation in an Intercultural Communication Workshop

There are very few empirical studies that have examined the influence of participation in an ICW or other intercultural small group experiences. The usual technique to evaluate a workshop has been to ask the participants to indicate how satisfied they were with the experience. However, there are four studies that have examined the influence of ICWs on intercultural sensitivity groups on the participants that can be summarized.

The first study involves the effects of participation in an intercultural sensitivity group. In this study, Hull (1972) tried to ascertain whether close interpersonal contact with foreign students affected American participants' "worldmindedness." The foreign student participants were randomly selected from those studying at Pennsylvania State University while the American participants were randomly selected from those who applied to take the Human Relations Laboratory Workshop at the University. Three experimental groups were formed, each containing 10 Americans and 3 foreign students. In addition, internal (all American sensitivity group) and external (non-trained group) control groups were formed. A weekend human relations training design was used and the groups spent an average of 45.5 hours together. The groups themselves were run as a regular sensitivity group with an emphasis on interpersonal and group functioning and personal growth of the participants. The results of the study indicated that the American students participating in the experimental groups showed a significant

increase in worldmindedness and retained the change five weeks later. On the other hand, there was no significant change in worldmindedness for either of the control groups. Hull concluded that "attitudes of American university students toward students from other nations can be altered through group involvement methods, even those lasting only a weekend. How durable such alterations would be is uncertain at this point" (1972, p. 121).

A study of a similar nature was conducted by Moran (1974). The objective of Moran's study was to ascertain the effects of a weekend ICW at the University of Minnesota on participants' worldmindedness. The subjects for this study included nine foreign students and 14 Americans in the "experimental" group and 10 foreign students and 12 Americans in the "control" group. The experimental subjects were broken down into three groups which met for approximately 15 hours of interaction. The results of the study yielded no significant differences in worldmindedness following the weekend intercultural experience. Moran offers three possible explanations as to why there were no significant changes: (1) the conditions under which the contact took place may not have been "favorable" (e.g., the sessions may have been too intense or no superordinate goals were formed); (2) the amount of time that the participants were together may not have been long enough (e.g., probably at least 40 hours of contact is necessary for attitude change); and (3) the worldmindedness scale did not measure change that was specific to the contact situation (1974, pp. 84-87).

Another study conducted at the University of Minnesota was completed by Gudykunst (1977). The objective attitudes and interaction following participation in the quarter long academic version of the ICW. Gudykunst utilized path analysis to ascertain the relationship among five variables: participation in the ICW, cross-cultural attitudes, the formation of cross-cultural friendship, the potential for cross-cultural interaction, and subjects' report of cross-cultural interaction. Subjects for the study included 40 United States and 2 foreign students in the "control" group and 49 United States and 42 foreign students in the ICW group. The findings of the study indicate that participation in an ICW did not effect attitudes as measured by the "Attitude Toward a Defined Group Scale." However, participation did significantly influence the formation of cross-cultural friendships between United States and foreign students (in conjunction with a positive cross-cultural attitude). Further, Gudykunst found the formation of cross-cultural friendships and "the cross-cultural interaction potential" significantly influenced the nature and type of cross-cultural interactions in which subjects engaged.

A recent study that has compared two types of intercultural small group experiences was conducted by Kiyuna (1977). Kiyuna compared an intercultural sensitivity group and an ICW on changes in quality of intercultural relationships (i.e., "empathy, genuineness and warmth") and nationality preference rankings (an attitude) as a result of participation. The 51 subjects of the study (students at Pennsylvania State University) were randomly assigned to participate in either an

intercultural sensitivity group or an ICW. The results of the study indicate that American students who participated in the sensitivity groups displayed more favorable attitude change toward Asians than did Americans in the ICW. Further, Kiyuna's study found that there were no changes as a result of participating in either group for the Asian students. It should be noted, however, that no statistical results were reported on Kiyuna's study and it must be assumed that the results reported were statistically significant. If this assumption is made, the results of the study are consistent with the results reported above. For example, both programs studied by Kiyuna were of a relatively short duration (i.e., about 18 hours) and it would not be expected that this would be sufficient time for Asians to form trusting, self-revealing relationships (Kiyuna, 1977, p. 54). Further, since Asian students were studying at an American university, it can be assumed that they had engaged in previous contact with Americans and may have already changed their attitudes. This is supported by Kiyuna's finding that Asians had very high pretest scores on the nationalities scale. On the other hand, the Americans may not have engaged in previous contact with Asians and, thus, were more susceptible to attitude change. Kiyuna suggests that American participants in the sensitivity group had more favorable attitude change than students in the ICW because the focus of the sensitivity group was on the interaction in the group (i.e., the focus was on the "here and now") while the interaction in the ICW did not demand as much personal involvement (i.e., the focus can be on the "there and then").

The results of the studies above suggest that ICWs do not appear to influence the attitudes of participants. However, as Hull (1972) and Kiyuna (1977) indicate, participation in intercultural sensitivity groups can influence attitudes. These results do not necessarily indicate that ICWs are not having positive effects on the participants. Rather, it is possible that the participants in the ICWs examined had engaged in previous intercultural contact and, thus, were no longer susceptible to changes in attitudes. Further, as Gudykunst's (1977) study suggests, participation in an ICW does have a direct effect on the formation of cross-cultural friendships and an indirect influence on the cross-cultural interaction of the participants.

The results of the studies reviewed suggest that ICWs and intercultural sensitivity groups are both viable techniques that can be used to improve relations between people from different cultures. In order to make the best use of these tools it is necessary for more people to become aware of them and develop the competencies necessary to faciliate future workshops.

FOOTNOTES

[1] Since the most common label used is the Intercultural Communication Workshop (ICW), we will use this label throughout the remainder of this paper.

[2] The "experimental learning cycle" is discussed in the second section of this paper (see Figure 1).

[3] Participants in this Task Force included David Hoopes, Clifford Clarke, Anthony Griffin, Lowell Ingram, Laurette Kirstein, Robert Moran, George Renwick, Tulsi Saral, Edward Stewart, Arthur Byrnes, Cyril Mill, Elaine Comegys, Neil Boyer and Claudia Anayso.

[4] For a more detailed discussion of intercultural contact and its affects, see Gudykunst (1978). The effects of participation in an ICW on attitude change is discussed in the final section of this paper.

[5] This material has been previously published (Gudykunst, 1976) and is used with the permission of the Speech Communication Association.

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THE CONCEPTUALIZATION OF SATISFACTION: A CRITICAL REVIEW OF THE LITERATURE

by Randy Y. Hirokawa*

We all devote a considerable amount of time and effort toward the pursuit of satisfying experiences (Rubin, 1973). It goes without question that the attainment of satisfaction often exists as a fundamental goal of most human endeavors. To be sure, it would be strange indeed to find a person who continuously engages in activities which do not bring him any measure of satisfaction.

Man's constant pursuit of satisfaction is clearly reflected not only in his daily activities, but also in his intellectual discussions. Human satisfaction, for example, is often seen as a recurrent theme in literature and philosophy, as well as in theories of human behavior (Rubin, 1973; Hecht, 1976).

It is ironic indeed that in spite of such widespread concern for human satisfaction, no well-developed theories of satisfaction have been developed, and consequently, little theoretically based research has been done on human satisfaction (Lawler, 1973). While there is little doubt that the influence of behaviorism on social scientific research has had a great deal to do with this lag in research (Lawler, 1973; Rubin, 1973), part of the problem obviously also stems from a lack of agreement among researchers as to the proper theoretical conceptualization of the construct satisfaction. A review of the literature suggests that no less than six major theoretical conceptualizations of satisfaction have been advanced since 1950. Obviously, such a confusion among researchers is problematic for effective coordinated research and theory-building, and definitely dictates a need for a more universally accepted conceptualization of satisfaction. The purpose of this paper, then, is to review the various conceptualizations of satisfaction in order to facilitate future attempts to formulate a more unified conceptualization of this crucial variable. In addition to reviewing and analyzing the major conceptualizations of satisfaction, the present paper also attempts to identify important issues which need to be addressed by future conceptualizations of satisfaction.

Previous Conceptualizations of Satisfaction

Need Gratification

One of the earliest attempts to conceptualize satisfaction involved the conception of the construct as a cognitive state which results from need gratification (e.g., Schaffer, 1953; Gross, 1954; Stotland, 1959;

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Porter, 1962; Zander, 1969; Wild, 1970; Wolf, 1970; Neely, 1973). According to these writers, man possesses basic, inherent needs, which, when met, produce satisfaction. Satisfaction, then, is a cognitive state that results when specific needs are met by the environment.

One of the most complete and explicit elucidations of the need gratification approach is reflected in the work of Maslow (1954), and later, Wolf (1970). Maslow introduced the notion of a hierarchy of needs as a way of explaining why satisfaction occurs within individuals. Wolf, incorporating Maslow's hierarchy of needs, developed a need gratification theory of satisfaction. The essential premise of Wolf's theory is that individuals seek to gratify active needs--that is to say, those needs which have not yet been gratified. From Wolf's perspective, the individual is seen as ignoring previously gratified needs as well as those which exist on levels of Maslow's hierarchy higher than the active needs. Thus for example, need gratification theory suggests that having gratified the first level of needs, a person will seek to gratify needs on the second level, while ignoring needs on the first, third, fourth, and fifth levels of Maslow's hierarchy. Satisfaction from a need gratification perspective, then, is derived from the gratification of an active need, while dissatisfaction arises when the gratification of an active need is frustrated.

Expectation Fulfillment

A second approach to the conceptualization of satisfaction views the construct as the end result of a process of expectation fulfillment. From this perspective, the individual is seen as developing a level or standard against which he/she compares the outcomes derived from the environment (e.g., Foa, 1957; Patchen, 1958; Slater, 1958; Mulder, 1959; Thibaut and Kelley, 1959; Locke, 1967; Smith, Kendall, and Hulin, 1969; Ilgen, 1971). Satisfaction, from this perspective, is presumed to occur whenever the outcomes derived from a specific situation equal or exceed the standard of comparison which the person has come to anciti-pate or expect from that specific situation. Conversely, dissatisfac-tion is expected to occur whenever the outcomes derived from the environ-ment do not meet the standard that the person has previously established.

It is interesting to note that two conflicting positions have developed within the ranks of the expectation fulfillment perspective (Hecht, 1976). One position, the "traditional approach," predicts that satisfaction occurs at the level of expectation and increases linearly as the level of outcome increases beyond this level or standard of expectation (Ewen, Smith, Hulin, and Locke, 1966; Graen, 1966). A second position, the "contemporary approach," predicts a curvilinear relationship between satisfaction and the causal variables, such that satisfaction only occurs at the level of expectation, but decreases as the level of outcome increases or decreases away from the level or standard of comparison (McClelland, Atkinson, Clark, and Lowell, 1953; Aronson and Carlsmith, 1962; Carlsmith and Aronson, 1963). Empirical evidence, of course, has been found to support both positions (Hecht, 1976).

Equivocality Reduction

The equivocality reduction approach suggests that satisfaction is directly related to the removal of equivocality or uncertainty (Weick, 1969). That is to say, acts or outcomes which contribute to the removal of uncertainty are seen as satisfying, while acts or outcomes which do not contribute to the removal of uncertainty, or which lead to the creation of greater uncertainty, are seen as dissatisfying to the individual.

One may detect a close parallel between the equivocality reduction position and the expectation fulfillment perspective. To be sure, the equivocality reduction perspective can be translated into expectation fulfillment terms, such that satisfaction is presumed to occur when one successfully (or accurately) expects, anticipates, or predicts specific outcomes from the environment. While this parallel is evident, the important distinction between the two perspectives is that in the expectation fulfillment approach, satisfaction occurs when expectations are met by environmental outcomes, while in the equivocality reduction formulation, satisfaction is assumed to occur whenever one correctly anticipates specific outcomes, and in so doing, demonstrates an understanding and cognitive control of that specific portion of the environment.

Constraint-Reinforcement

The constraint-reinforcement perspective, developed by Shelly (1972) and his associates, is primarily a stimulus-response approach to satisfaction. From this perspective, satisfaction is defined as a collection of pleasures or positive reinforcements, while dissatisfaction is viewed as the collection of punishments or negative reinforcements. Satisfaction and dissatisfaction are thus assumed to exist along different continua, and overall satisfaction (or dissatisfaction) is ultimately determined by subtracting the total amount of dissatisfaction from the total amount of satisfaction. In essence, the constraint-reinforcement perspective suggests that satisfaction results when one's behaviors produce pleasurable experiences, while conversely, dissatisfaction occurs when one's behaviors result in unpleasant or punishing experiences. Shelly suggests that peak satisfaction occurs at the optimal level of reinforcement, and as a consequence, satisfaction decreases and turns into dissatisfaction as the amount or reinforcement increases or decreases from the optimal point. As in the expectation fulfillment perspective, then, we once again find a curvilinear view of satisfaction.

Herzberg's Two-Factors

The conceptualization of satisfaction advanced by Herzberg and his associates (Herzberg, Mausner, and Snyderman, 1959; Herzberg, 1970), deals principally with the construct job satisfaction. Nevertheless, the approach is novel enough to bear some mention. Unlike most previous conceptualizations of satisfaction (with perhaps the exception of the constraint-reduction approach), Herzberg's conceptualization viewed satisfaction and dissatisfaction reactions as existing on completely

different continua. More importantly, however, Herzberg was the first to suggest that the causal factors of satisfaction and dissatisfaction are unique from each other. Herzberg labeled the factors which contribute to satisfaction, satisfiers or motivators, and postulated that they are part of the work environment and are intrinsic to the work itself (e.g., recognition, achievement, responsiblility, advancement, and personal growth in competence). On the other hand, Herzberg labeled the causal factors which contribute to employee dissatisfaction, dissatisfiers or hygiene factors, and postulated that they are part of the work environment but are extrinsic to the work itself (e.g., company policies, supervisory practices, salaries and wages, working conditions, and interpersonal relations on the job). In sum, Herzberg suggested that satisfaction and dissatisfaction are distinct emotions, and as such, are associated with different causal factors.

Discrimination Fulfillment

The discrimination fulfillment approach, developed by Hecht (1976), is principally an attempt to expand the Skinnerian system of discriminative stimuli to the study of internal behaviors. In the Skinnerian paradigm, discriminative stimuli are employed to increase the probability of the emission of certain behaviors. The discrimination fulfillment approach takes off from this paradigm and postulates that once the discrimination is learned and the person begins to emit behaviors due to the learned association, a secondary reinforcement is set up. Specifically, Hecht reasons that on those occasions when the learned discriminative stimulus leads to the emission of a behavior which is reinforced, the link between the discriminative stimulus and the behavior is also reinforced. The primary reinforcement of this link gives rise to an affect which is labeled satisfaction.

As in the case of the equivocality reduction perspective discussed earlier, the discrimination fulfillment approach closely parallels the perspective of the expectation fulfillment theorists. Translated into the language of the expectation fulfillment position, the discrimination fulfillment approach suggests that the discriminative stimulus acts as an expectation which is then fulfilled when the environment reinforces the behavior emitted in response to the discriminative stimulus. From this perspective, then, the linking of environmental reinforcements with expectation fulfillment leads to the assumption that the fulfillment of the expectation results in the development of an internal reinforcement called satisfaction. In sum, the discrimination fulfillment position views satisfaction as a type of internal response to the environment, and more importantly, views the construct as an internal response that can be conditioned by the constant reinforcement of the link between the discriminative stimulus (i.e., expectation) and the behavior emitted in response to the stimulus.

Cognitive Appraisal

The cognitive appraisal perspective (Hirokawa, 1978) is essentially an attempt to consolidate some of the important aspects of previous

conceptualizations of satisfaction. According to this perspective, satisfaction is viewed as one of a number of possible internal affects which may result from a given social interaction or exchange process. To this extent, then, satisfaction is often accompanied by the same internal perceptual cues as other internal affects such as interpersonal attraction and liking. Unlike these other affects, however, satisfaction is assumed to be the result of three interacting factors within the social interaction or exchange process: (1) the outcomes one believes he/she expects to receive; (2) the outcomes one ideally would want to receive; and (3) the outcomes one actually perceives himself/herself to receive. The cognitive appraisal perspective suggests, then, that the degree of satisfaction that results from any social interaction or exchange is dependent upon the results of the interaction of these three variables. The approach suggests a total of fifteen conceivable combinations of the three factors, each of which is expected to produce a different degree of satisfaction or dissatisfaction. The cognitive appraisal approach suggests that satisfaction will be greatest when all three variables are equal to each other--that is, the perceived outcome is congruent with the expected outcome, which in turn, is congruent with the ideal outcome. Conversely, the greatest dissatisfaction is expected in those instances when the perceived outcome is considerably less than the expected outcome, which in turn, is equal to the ideal outcome.

The curvilinear relationship between causal factors and satisfaction is also assumed in the cognitive appraisal perspective. In essence, the position suggests that a curvilinear relationship will occasionally result because of a "readjustment" in the expected and ideal outcomes (Hirokawa, 1978). Thus, for example, a person who continuously receives high scores on his examinations will eventually readjust his ideal outcome (i.e., desire an even higher score), and subsequently, he will also readjust his studying efforts and his expected outcomes, which in turn, will also alter his perceived outcomes. The end result of this readjustment, of course, is the development of a completely different set of interacting variables, one which is likely to produce a different degree of resultant satisfaction (or dissatisfaction).

Interpretive Summary

Each of the conceptualizations of satisfaction discussed above differs in its elaboration of the construct satisfaction. The need gratification approach suggests that satisfaction is a cognitive state which results from the gratification of an active need. The expectation fulfillment position argues that satisfaction is an internal affect that results when outcomes derived from the environment equal or exceed the standard of comparison which the person has come to anticipate or expect from the environment. The equivocality reduction perspective suggests that satisfaction is an internal state that results when environmental outcomes contribute to the removal of uncertainty within the individual. The constraint-reinforcement formulation views satisfaction as a collection of pleasures or positive reinforcements of responses to a given stimulus. Herzberg's two-factor conceptualization

suggests that satisfaction is the end result of intrinsic characteristics of the activity that a person engages in. The discrimination fulfillment approach views satisfaction as an internal affect that results when the link between a discriminative stimulus and the behavior emitted in response to the stimulus is reinforced. Finally, the cognitive appraisal formulation suggests that satisfaction is an internal affect which results from the interaction of three outcome variables--expected, ideal, and perceived outcomes.

While it is clear that each of the various conceptualizations of satisfaction do address specific aspects of what one intuitively associates with the construct, it is also clear that none of the present conceptualizations fully defines or describes the construct. First, with the exception of the constraint-reinforcement and cognitive appraisal perspectives, none of the formulations makes any attempt to define the parameters of the internal affect or state which they define as satisfaction. The constraint-reinforcement formulation suggests that satisfaction is a "collection of pleasures," but it fails to elaborate on the exact nature of these pleasures. The cognitive appraisal perspective suggests that satisfaction is similar to other internal affects such as interpersonal attraction, yet it makes no attempt to identify the specific internal parameters which distinguish satisfaction from other internal affects. In sum, then, it is clear that future conceptualizations should make an attempt to identify the specific perceptual components (i.e., parameters) of the construct satisfaction. Such specificity is obviously necessary if researchers are to develop accurate measures of satisfaction.

A second concern with present conceptualizations of satisfaction involves the assumptions that the various perspectives make about the cognitive capabilities of man. In the need gratification, expectation fulfillment, and cognitive appraisal positions, man is seen as actively comparing all environmental outcomes with hypothetical internal structures. In the equivocality reduction approach, the individual is assumed to anticipate or structure his environment at all times. The two-factor position suggests that man constantly seeks recognition, advancement, and personal growth in his daily activities. Finally, both the constraint-reinforcement and discrimination fulfillment perspectives assume that positive reinforcement can be used to condition an individual to be satisfied with certain environmental outcomes. One has to, first of all, wonder if these assumptions of cognitive style do not either overestimate or underestimate the cognitive potential of man. And secondly, even if these assumptions are accurate reflections of cognitive style, one has to wonder if such complex conceptualizations can apply to most people in most situations. Surely, future attempts to conceptualize satisfaction should recognize the varying nature of man's cognitive style, and thus should define the construct accordingly.

A third problem with the present conceptualizations of satisfaction is that all of them, with the exception of the cognitive appraisal approach, assume that the satisfaction formation process is consistent over time. The need gratification position, for example, assumes that satisfaction is always achieved when needs are met. Similarly, the

constraint-reinforcement and discrimination fulfillment perspectives assume that satisfaction is the necessary result of the reinforcement of behaviors, or as in the case of the discrimination approach. the link between the expectation and the behavior in response to the expectation. Only the cognitive appraisal approach attempts to account for the curvilinear relationship observed by several investigators. The cognitive appraisal approach suggests that the formation of satisfaction is not expected to be consistent over time because the nature of the three interacting variables (i.e., expected, idealized, and perceived outcomes) is expected to change over time. While this formulation seems reasonable, the validity of the claim, however, has yet to be substantiated through empirical investigation. In any event, future conceptualizations of satisfaction should address the issue of changing degrees of satisfaction (and dissatisfaction) over time.

A fourth concern principally involves the expectation fulfillment and equivocality reduction approaches to satisfaction. Specifically, neither approach attempts to account for negative expectation fulfillment or negative equivocality reduction. Negative expectations (e.g., insecurity, pessimism) among people do occasionally occur, and in such circumstances, it would not seem logical that the fulfillment of a negative expectation will result in satisfaction. By the same logic, negative equivocality reduction (e.g., the degree of uncertainty is reduced by an undesirable event) cannot be expected to necessarily produce satisfaction. Perhaps the cognitive appraisal approach best accounts for the effects of the fulfillment of negative expectations. According to the perspective advanced by the cognitive appraisal formulation, the fulfillment of negative expectations should result in dissatisfaction because of a resultant dissonance between the idealized outcome (i.e., what a person would ideally want) and the resultant negative outcome. Unfortunately, empirical investigation has not determined the precise effect of the dissonance between idealized, expected, and perceived outcomes. Nevertheless, future considerations of satisfaction should recognize the distinction between positive and negative fulfillment of expectations and their respective effects on the development of satisfaction and dissatisfaction.

A final concern with present conceptualizations of satisfaction concerns the issue of over-fulfillment or over-reinforcement. Specifically, with the exception of the cognitive appraisal approach, no other perspective attempts to explain what happens when people receive more than they expect. The need gratification, expectation fulfillment, and equivocality reduction approaches all assume that the greater the return, the greater the amount of satisfaction that results. Hecht (1976) acknowledges this concern with over-fulfillment, yet his discriminative fulfillment approach does not address the issue. Similarly, Hirokawa (1978) also acknowledges the issue of over-fulfillment, and attempts to address the issue by stating that the effect of over-fulfillment on satisfaction is dependent upon the discrepancy between the three outcome factors. The cognitive appraisal approach ultimately argues that the degree of satsifaction that results from over-fulfillment is dependent upon the relationship of the three interacting outcome variables. For

example, if the perceived outcome exceeds the expected outcome, but is less than the ideal outcome, a certain degree of satisfaction will result. This resultant degree of satisfaction, however, will be different from the degree of satisfaction that is likely to result when the perceived outcome exceeds the expected outcome, which in turn, is less than the ideal outcome. In this unique situation, a number of possible results are predicted by the cognitive appraisal approach (e.g., guilt, reevaluation of perceived outcomes). To this extent, the cognitive appraisal perspective seems to adopt the predictions of the inequity theory of social exchange (Adams, 1965).

Conclusion

In the final analysis, a number of unaddressed questions are evident in spite of the multiplicity of conceptualizations for the construct satisfaction. Perhaps the cognitive appraisal approach best addresses a number of these concerns. It must be recognized, however, that the cognitive appraisal formulation is still in its infancy. The formulation relies on a number of hypothetical relations and assumptions which have yet to stand up to the test of empirical scrutiny. The obvious final conclusion, then, is that the construct called satisfaction remains to be adequately conceptualized for the purpose of future research and theory building.

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A PRESCRIPTIVE MODEL FOR ENHANCING INTERCULTURAL COMMUNICATION
(TOWARDS BUILDING BRIDGES OF UNDERSTANDING)

by Robert F. Norton, V. Lynn Tyler and Spencer Palmer*

Communication between distinct peoples can happen most effectively through overcoming its own illusion . . .

History is replete with examples of deep concerns and challenges that have occurred because of misunderstanding between individuals and organizations. Miscommunication between nations and cultures can be particularly devastating in their consequences. This is especially so when large numbers of people are involved. In light of the potential seriousness of the consequences, miscommunication at the international level may be quite difficult to prevent or even to deal with; greater diversity of backgrounds of participants makes this critical as never before.

Many of the major problems facing the world today can be traced in some way to miscommunication and misunderstanding between peoples living in different cultures. Looking at the headlines that have dominated the mass media for the last several months, one can see many inflammatory issues that might have been avoided were better communication aids available. For example: there is the issue existing between the United States and the Republic of Panama over the canal zone, and the potential conflict between Japan and the United States over trade imbalances. Other issues abound: between the United States and Korea --involving influence peddling among high government officials; between Israel and the Arab countries--over territorial boundaries and national sovereignty; between South African Whites and Blacks, and between those in Rhodesia; over human rights and minority rule in many places in the world. Innumerable similar situations exist around the world. Multinational corporations, educational institutions and others face like concerns.

What can be done best to help alleviate these concerns? More importantly, how might potentially sensitive areas be identified, so that future human aggravation might be minimized? For the past five years, researchers at the Language and Intercultural Research Center of the BRIGHAM YOUNG UNIVERSITY (in Provo, Utah, U.S.A.) have been gathering data on those components of communication that are essential to successful interactions between peoples in distinct cultures. They have studied how these might be most efficiently and effectively implemented to improve intercultural relations. Many people (representing educational, media, governmental and business organizations, and religions) who have faced and solved problems of mutual understanding throughout

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the world, have been contacted. Cultural affairs officers in the embassies of most "foreign" governments have been solicited for help to determine what has been done and what is currently being worked with in order to solve culture-specific miscommunications.

Much anectodatal evidence has been gathered. Numerous incidents cite miscommunication in widely differing situations. Yet, little has been found of a prescriptive nature--to aid the full range of communicators in identifying specific message factors that should be modified or replaced in order to be understood. This is especially so with critical messages intended by people from distinct cultures.

From the many incidents gathered in the search it was concluded that miscommunication stems from at least four main facets of message processing, as these somehow control message content. These are: CULTURE, personality, CONTEXT, and COMMUNICATION CODE (which includes all aspects of language, and all media used in message delivery). To maximize positive interactions between different peoples, it seems essential to be able to identify and adequately deal with message content in each of those facets. Significant similarities and meaningful differences that should prescribe modifications in the presentations of messages need to be available for message processors so that the most exact intent can be conveyed effectively and efficiently. However, current culture-specific data concerning such message transfer are very limited, especially in useful formats that allow for diagnosis of intentions, and as this is required in order to convey equivalent impact to new or unique audiences.

Systems which can be used to diagnose critical intercultural communication can and need to be developed. These will need to elicit and make available significant information about critical communicative concerns. These diagnostic systems should handle specific similarities and differences of the languages involved. Culturally hidden meanings of important ideas should be made clear. Specific data (including practical examples) is needed about nonverbal expressions that are essential to communication with understanding.

Many bilingual dictionaries exist for major cultures. They can be great aids in the initial stages of learning a foreign language, and perhaps, in the hands of a master of both languages, they can be helpful in jogging the memory of similar ways of saying the same things. But only a bi-culturally experienced expert in both languages knows enough about both to choose effectively between subtle message codes which have very important differences in meaning. Furthermore, even if such experts are available (and they are relatively rare commodities), this usually enables adequate expression in only some segments of the verbal dimension of the communication. Sometimes, this is only a minimal element of what may need to be communicated.

A number of attempts have been made to gather information on nonverbal and cultural cues: some lists of gestures have been compiled, but only isolated and sporadic examples of cultural variables have been

uncovered, and these largely by fortunate accidents. The related cultural, contextual, personality, and communication mode cues, both verbal and nonverbal, need to be brought together in a systematic way. Their relationships need to be demonstrated so they can all be incorporated into essential communications.

From the data gathered on the components that are essential to successful communication between cultures, researchers at the Brigham Young University in the Language and Intercultural Research Center have developed a working model for incorporating most, if not all, important factors. This makes possible the systematic gathering of essential information on each facet. The emphasis is on that which either inhibits or enhances specific message expressions and perceptions.

This information includes at least the following:

1. data required by the receiver of the message, but which is not present in the situation or in the message per se.

2. data that is ambiguous for either the originator or the receiver of the message.

3. data that is implied, but which must be made explicit in a new cultural context.

4. data which is already explicit, but which may need distinct treatment because it may be offensive or otherwise potentially not acceptable within a new cultural perspective.

The model also provides a convenient way of determining, gathering, storing, and retrieving related information in thesaurus fashion; this form can be readily used to identify and modify messages. Intended meaning then can be communicated with equivalent impact in both cultures.

To emphasize the importance that "language" (both verbal and nonverbal) plays in communication, and to emphasize that effective communication also entails cultural, personality, contextual, and delivery-mode variables as well, it has been called a "languetic" model: "langu" from language and "etic" meaning holistic, or all emcompassing. The new term was coined to make it easily distinguishable from such widely used terms as linguistics and communication, and such less familiar terms as semantics and semiotics--which have more restricted meanings.

The Language and Intercultural Research Center has already developed a small scale intercultural-communication thesaurus for some of the essential cultural variables that are important in interactions among Americans, Latins, Tongans, and Japanese. The model in its present form has thus been shown to be useful for building bridges of understanding in at least the cultural dimension. A set of more complete and extensive intercultural-communication diagnostic thesauri

needs to be developed, using all dimensions of all facets of the model to realize its ultimate bridge building utility for human understanding. Several widely differing languages and cultures need to be analyzed, using the complete model. Before it can be determined which categories and subcategories are the most productive for whomever, all of them have to be explored with widely divergent cultures in order to avert prematurely restricting the model on the basis of only a pair or limited set of cultures.

We will now consider more closely the languetic model in its present form and explore two of its most important uses:

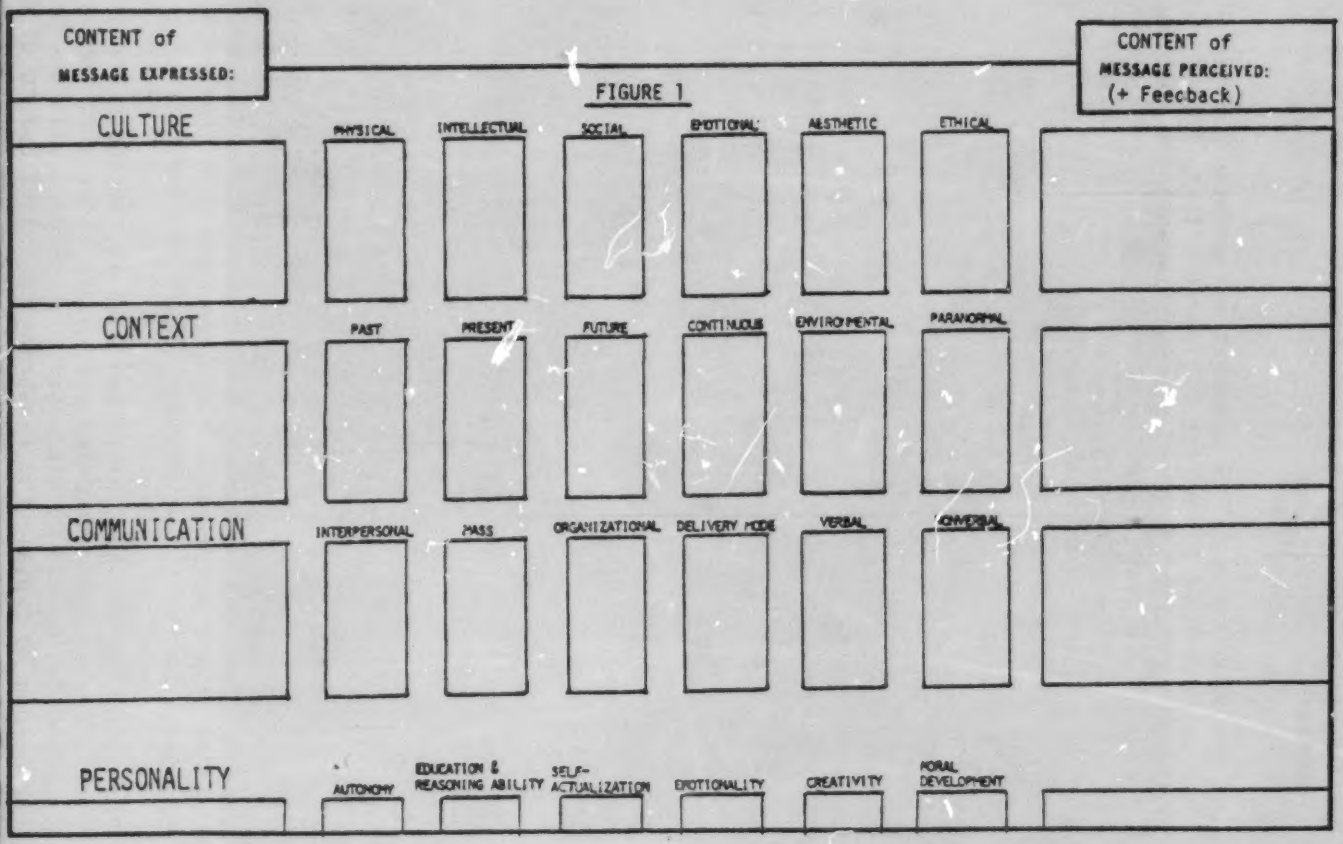
1. the gathering of essential information on each of the four facets for the preparation of such thesauri, and

2. the retrieval of essential information from such thesauri (once they are produced), to assist in minimizing miscommunication in future intercultural interactions.

As can be seen in Figure 1, each of the four facets (horizontally listed) has been divided into six interrelated categories or components to represent a conceivably infinite number of divisions that could be made, and from which interrelationships can be shown. They are intended to encompass all of the essential components of their respective facets. A partial listing of possible components under each of these categories is provided in Appendix A, at the end of this paper. An extensive familiarity with the relevant components is necessary before this model can be used consistently by different message processors--otherwise potential mis-communications would be analyzed in different boxes by different users.

The Languetics Model of Intercultural Communication serves as a framework into which relevant data can be organized and analyzed. In such a seemingly complex system, data is often interrelated in several of the model categories. It is intended that the model account for such interrelationships and make them manageable. It would be unrealistic to isolate all the minuscule details (of factors, components, their configurations and permutations), as these would constitute the "whole" of any given set of intercultural communications. Only the specific details which really make a significant difference to a successful intercultural interaction need to be isolated and dealt with. The categories included in Figure 1 appear to be critical areas where differences in meaning and misunderstandings regularly occur. As the model is used more extensively, new communicative indicators may emerge and some of the present categories may be combined or redefined.

To simplify the present discussion we will not here consider the personality facet in any depth. It has influence, of course, on and within each of the other facets. Individual personality differences of the key people influence every interaction. It becomes economically practical to look extensively at this facet only in very critical intergovernmental interactions, when the consequences of miscommunication



[Coding for each facet/component --see Appendix]

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FIGURE 1. LANGUETIC MODEL OF INTERCULTURAL COMMUNICATIVE INDICATORS

could be disastrous and when the number of key individuals (leaders of nations) is relatively small. Even then it will likely not be practical to incorporate all specific personality variables into a diagnostic thesaurus, because of the relatively short time that any particular key personality is involved with a given message. Only personality variables that can be considered characteristics of each cultural group in its entirety will be manageable enough to incorporate, at this time, into diagnostic thesauri. These group-identifiable personality traits will be handled as cultural variables.

How can the model be used? A somewhat exaggerated example will be examined that is described in Andreas Fuglesang's text, Applied Communication in Developing Countries (Sweden: Dag Hammarskjold Foundation, 1973). The example was chosen because it has elements from more categories that are usually encountered in a single message and can illustrate the use of the main facets of the model. (The personality facet is being omitted in the present discussion.)

Some sanitation experts went to a Zambian village to lecture on the harmful effects of the tsetse fly. The lecturers, from an English-speaking country, could not speak the native language of the villagers. Interpreters were used. Intending to make the presentation more visual and impressive, the lecturers brought a large model of a Tsetse fly. They were using an instructional technique which their own culture considered to be perfectly appropriate. For the Zambian villagers, however, the use of a large-scale model was completely foreign to their culture, and the meaning of the message was unacceptable, or lost. The villagers' reaction was, "It may be true what you say about this . . . but it cannot concern us, because the flies are not so big in our place."

Interpretation of the message from English into Zambian may also have caused some real problems, since many scientific or technical terms used by the sanitation experts do not exist in the Zambian language. The interpreters themselves may have been unfamiliar with the terms and approach used by the specialists, with the result that much of the message was either misinterpreted to their audience, or not interpreted at all.

From the brief summary of Fuglesang's account presented above and from further information included in his text, we can construct the purpose of the message as it was intended by the sanitation experts, and as it was perceived by the Zambian villagers. These constructions can be found respectively in the upper left and right hand corners of Figure 2. The message can also be reconstructed under each of the three facets of our model (excluding the personality facet), as it was intended and as it was perceived. These messages have been included in the appropriate boxes of the message column in Figure 2.

By comparing the messages expressed with the messages perceived, a fairly good idea of the categories under each facet that contributed to the miscommunication can be diagnosed. Each facet will now be considered one by one to explain the reasoning one might use to diagnose the problem areas.

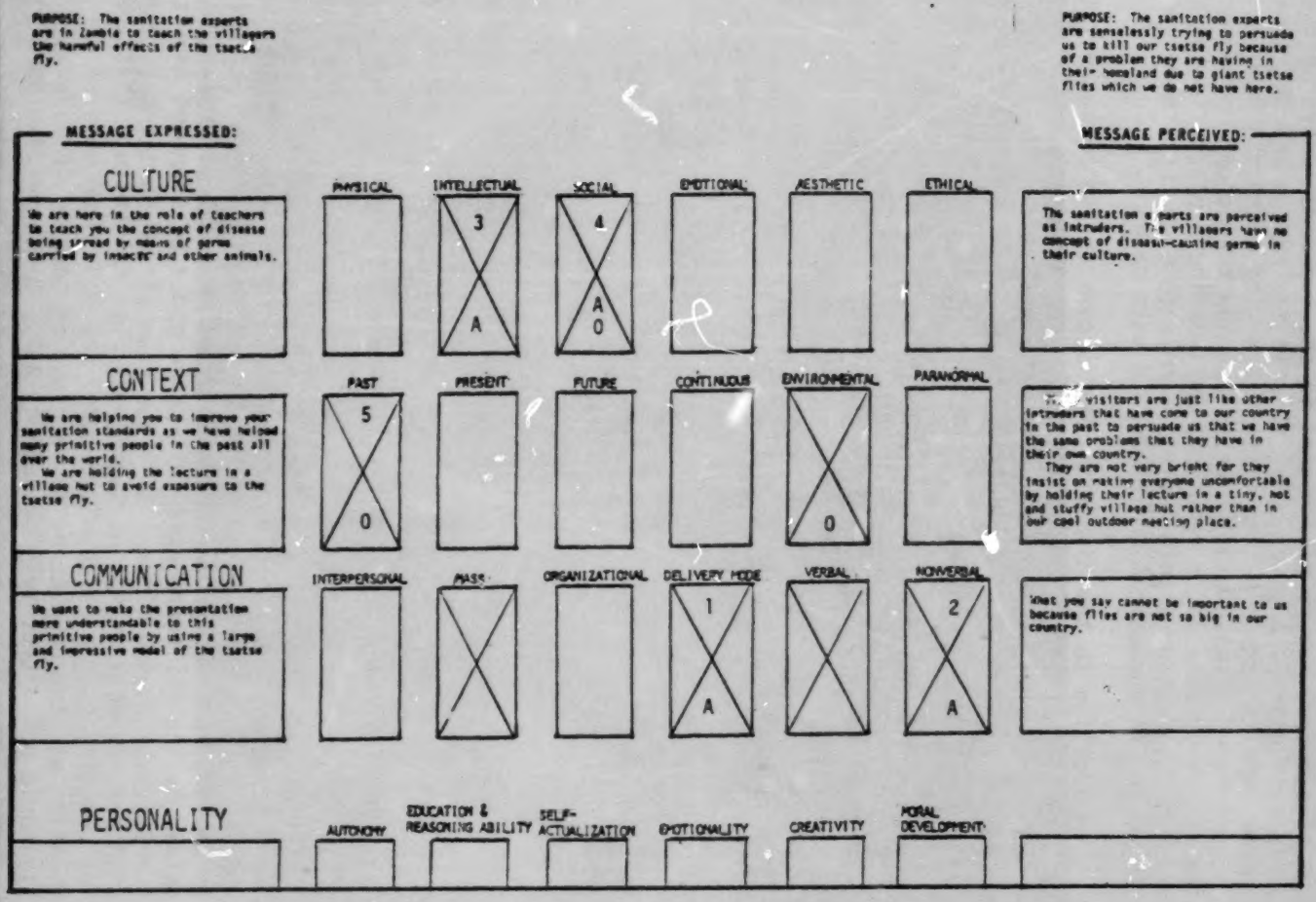
PURPOSE: The sanitation experts are in Zambia to teach the villagers the harmful effects of the tsetse fly.
PURPOSE: The sanitation experts are senselessly trying to persuade us to kill our tsetse fly because of a problem they are having in their homeland due to giant tsetse flies which we do not have here.
MESSAGE EXPRESSED:
MESSAGE PERCEIVED:
CULTURE
We are here in the role of teachers to teach you the concept of disease being spread by means of germs carried by insects and other animals.
PHYSICAL
INTELLECTUAL
3
A
SOCIAL
4
A
O
EMOTIONAL
AESTHETIC
ETHICAL
The sanitation experts are perceived as intruders. The villagers have no concept of disease-causing germs in their culture.
CONTEXT
We are helping you to improve your sanitation standards as we have helped many primitive people in the past all over the world.
We are holding the lecture in a village hut to avoid exposure to the tsetse fly.
PAST
5
O
PRESENT
FUTURE
CONTINUOUS
ENVIRONMENTAL
O
PARANORMAL
The visitors are just like other intruders that have come to our country in the past to persuade us that we have the same problems that they have in their own country.
They are not very bright for they insist on making everyone uncomfortable by holding their lecture in a tiny, hot and stuffy village hut rather than in our cool outdoor meeting place.
COMMUNICATION
We want to make the presentation more understandable to this primitive people by using a large and impressive model of the tsetse fly.
INTERPERSONAL
MASS
ORGANIZATIONAL
DELIVERY MODE
1
A
VERBAL
NONVERBAL
2
A
What you say cannot be important to us because flies are not so big in our country.
PERSONALITY
AUTONOMY
EDUCATION & REASONING ABILITY
SELF-ACTUALIZATION
EMOTIONALITY
CREATIVITY
MORAL DEVELOPMENT

FIGURE 2. LANGUETIC MODEL OF INTERCULTURAL COMMUNICATIVE INDICATORS

In looking at the two messages for the culture facet, the main problem seems to be a disparity in the knowledge structure of the two cultures involved: the sanitation experts (message senders) and the Zambians (message perceivers). The concept of disease being spread by germ-carrying insects and animals is present in the sanitation experts' knowledge store, but is not present in the knowledge store of the Zambian villagers. Auspiciously, this is the reason why the sanitation experts came to Zambia in the first place: to teach the Zambian villagers the concept of disease-causing germs and how the dangers produced by them can be eliminated or reduced. An X has been placed in the culture box under the category intellectual simply to show that there was a problem in the communication related to this category.

In addition to the disparity that occurs in the category intellectual, there also seems to be a disparity concerning the role of the sanitation experts as perceived by themselves and by the Zambian villagers. Therefore an X has been placed in the box under the category social as well.

It is obvious that the sanitation experts perceive themselves as being more educated than the villagers and see themselves in the role of teachers to "villagers." They may even perceive themselves as being saviors to a primitive and backward people. They have come because of a strong sense of obligation to these "backward villagers." They are possibly there because of empathy they feel for less privileged peoples, but there is likely a condescending attitude as well. On the other hand, the villagers perceive visitors in the role of intruders with no real tribal status. Out of a sense of obligation to visitors, they are listening good humoredly, trying not to show their frustration at the condescending attitude at their strange visitors.

Considering the context facet, past memories uncoubtedly reinforced the empathetic attitude and savior role of the sanitation experts in their own minds while at the same time reinforcing the condescending attitude and intruder role perceived by the villagers. Therefore an X has been placed in the box under the category past. An X has also been placed in the box under the category environmental because the hotness of the weather and the stuffiness and smallness of the village hut undoubtedly added to the frustration felt by all present at the meeting.

Turning to the communication facet, what is apparently one very crucial cause of the miscommunication is found: the delivery mode. The large and impressive model of the tsetse fly, which was intended as a visual aid to clarify the meaning of the message, has been perceived by the villagers as a full-scale model of supposed American (or British) tsetse flies. An X has been placed in the mass communication box, as well as the delivery-mode box, to indicate that the reason for creating such a large scale model may have been because the communication was intended to be for a group of people. A life-size tsetse fly could not effectively be seen by all. X's have also been placed

under the categories, nonverbal and verbal, because of the strong nonverbal component of the communication (the giant model of the tsetse fly) which prevented the verbal message from getting through, and because there may also have been a problem with jargon used by the experts which was not understood by the interpreters.

The number at the top of some of the boxes indicates a relative priority of attention that could be given to correcting the problem in each of the categories to achieve the elimination of the miscommunication: the lower the number the higher the priority for correction. In other words, the plan of attacking the problems would proceed from 1 to 2 to 3, and so forth.

Although there was likely a problem element present in all of the categories marked with an X, the element from some of the categories may not have been disruptive enough taken alone to cause the miscommunication or may have been related to an element from another category in such a way that elimination of the one problem could eliminate the other as well.

For example, using a more appropriate locally acceptable art form, or making it clear--in cultural terms--that the model was much larger than real life, might allow the verbal message to make it through the "nonverbal noise" created by the incorrectly perceived visual aid. This in turn might allow the concept to take hold among the Zambian villagers that there is a danger present in tsetse flies from their disease-carrying germs. Therefore, the villagers would be more likely to perceive the sanitation experts in the role of teachers, having some status, unlike earlier visitors to their country. Correspondingly, their attitudes toward the visitors might change for the better and their sense of obligation to accept and use new knowledge might be enhanced.

The above problem appears on the surface to have been primarily the result of an ambiguous or unclear message. However, it might just as well have been the result of an offensive message: the villagers might have been insulted by the use of a "childish" visual aid. Then the solution would have been quite different: a culturally appropriate apology might have been in order, as well as an explanation--in local terms--that such visual aids are not demeaning in the culture of the sanitation experts. Whether the problem element was Ambiguous or Offensive or both is indicated in the figure by placing an A or an O at the bottom of each relevant category box.

The example of the miscommunication in Zambia has attempted to illustrate how the model can be used to pinpoint the areas of variation between an expressed message and the message as it is perceived and/or fed back by a target audience. However, pinpointing the components of the message where the communication problem may lie is only a beginning step toward the goal of successful communication.

Though the model may be able to indicate where the problem lies, it has not indicated how to solve the problem. Much study and research

needs to be done concerning the problem categories laid down in the languetic model. It is this research and study that will generate the information and motivation that are needed to solve intercultural communication problems. It is too time consuming and costly--and possibly otherwise infeasible--to study and research a problem area each time a specific problem is encountered. Therefore, all such information that is gathered must be brought together in a form that will be readily available to anyone else who encounters a very similar problem.

Likely the most useful way to store such information would be in a Bicultural Communication Diagnostic Thesaurus of potential problem/solution categories for use when translating in either direction from one language/culture to any number of other languages/cultures. Such bicultural thesauri could be incorporated into larger multicultural thesauri and could conceivably be stored in a computer system, making possible ready access to appropriate solutions for any number of potential problems.

As mentioned earlier, the model we have been considering has two main uses with regard to such Communication Diagnostic Thesauri: (1) as a tool for generating the thesauri, and (2) as a retrieval mechanism for locating the pertinent information in particular diagnostic thesaurus needed to produce a culturally appropriate message.

As a generating tool, the model can be used as illustrated in the example above to locate the categories responsible for ineffective communication by analyzing the disparities between expressed and perceived messages that are already available or that require analyses as ineffective cross-cultural encounters take place. The model can point out the areas where cultural differences in manners of expression are most likely to occur and can direct descriptive researchers to study in depth those areas that are most likely to produce profitable entries for specific Diagnostic Thesauri. The usefulness of the model in this respect may be analogous to the usefulness of sonar by the geologist to detect the areas beneath the earth's surface where it is most profitable to drill for oil. The ophthalmoscope of the occulist and the medical chart of a doctor also illustrate the practical use of such models. By using the languetic model, practitioners can save hours of time by directing their most concentrated efforts to those aspects of the target cultures that are most sensitive to the cultural habits of people in the message-producing culture and to intercultural relations, which can bring about the most successful communication.

Research into the sensitive areas of the above illustrated interaction between English-speaking sanitation experts and Zambian villagers might produce the following generalized entry for the English version of an English-Zambian Communication Diagnostic Thesaurus:

> The Zambian mode of instruction and learning focuses on the perception of the physical world. The Zambians do not respond readily to the abstract conceptualizations of the world suggested by large models, charts and symbolization. One might say that they do not

> subscribe to the convention of pictorial representations found among Westerners. (Adapted by Edward C. Stewart--personal correspondence.)

This generalization could be elaborated further by including two or three specific examples of inappropriate symbolizations. Suffice it to say that one such example might very well be the one already elaborated: the giant model of a tsetse fly.

To make the model useful as a retrieval mechanism, Diagnostic Thesauri would be organized according to the facets and categories of the model. The sub-entries under each category could be listed alphabetically under each category as is generally done in Appendix A or they could be listed in the order of importance as are the major subcategories under NONVERBAL in Appendix A. This later listing has the advantage that it could be essentially in the same order for all languages and/or cultures.

The generalized entry example mentioned above probably could be included, or at least referenced, in an English-Zambian Communication Diagnostic Thesaurus. (This can also be called an Intercultural Grammar--which provides guidelines for using all appropriate forms of communication between two or more cultures.) It could be located under each of the most likely category headings, which would be those that received the top priority ratings. In this case, these could be: delivery mode, nonverbal, and intellectual. (See Figure 2.)

Once a Diagnostic Thesaurus has been prepared--showing critical message modifiers, the model can then be used to adapt an intended message from one language and culture so that it will be perceived in the target language and culture as it was intended. Another example will now be considered to see exactly how the model can be used to diagnose a communication problem using a Diagnostic Thesaurus. For the message in this example, a statement that actually occurs in a leadership training manual will be used--a statement that produced a very distressing situation when it was translated literally into the Japanese version of the same manual. The statement that created the difficulty reads as follows in the English version of the manual:

> "As an administrator of your home and as a good husband to your wife, it is very important to say, 'I love you' to your wife once a day or more, and to give her a tender kiss when you leave home for your job in the morning and upon your return at night." (Quoted in Palmer, Spencer J., Every Nation, Kindred, Tongue and People, 1978, in press.)

Without mentioning what the distressing situation was, an examination of how it might have been avoided by using the languetic model and an English-Japanese Communication Diagnostic Thesaurus will be made.

First, a representation of the model at the beginning of the thesaurus would be consulted to see where the sensitive areas of American-to-Japanese are most likely to occur. A hypothetical diagnostic map of

American-to-Japanese sensitive areas is represented in Figure 3. Looking at Figure 3 it can be seen that all of the categories have potential sensitive areas. (Note that we are again ignoring the personality facet to simplify our explanation in the present paper. Other papers will be forthcoming from the authors which will describe the use of the model with personality variables.)

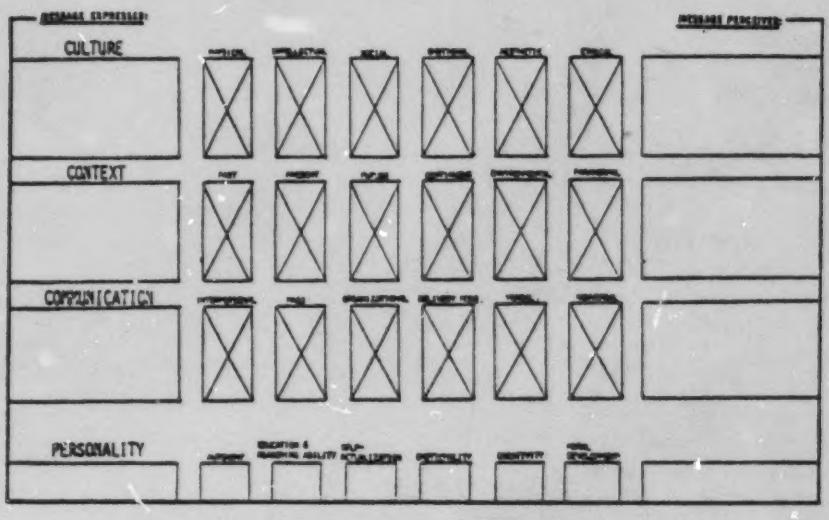

FIGURE 3. LANGUETIC MODEL OF INTERCULTURAL COMMUNICATIVE INDICATORS

Notice that all of the boxes in the model contain at least one sub-category where communication between the two cultures could potentially break down. This would not necessarily be so when considering a culture much more similar to that of the United States like Great Britain or Canada.

An examination of the specific message is now made to see what categories its important elements are likely to fall under. (See Figure 4.) The message is about an administrator of the home and the roles of husband and wife, so the category, social, is likely to be important. It involves being a "good" husband and something "very important," so ethical might be an important category to consider. It involves expressing the emotion, "love," so the category, emotional, might be important. Finally, it involves kissing, which is primarily a culture-specific nonverbal form of communication.

The four major categories selected should then be ranked according to their relative importance as felt by the user of the thesaurus. The present authors have made the ranking indicated in Figure 4 by the numbers in the tops of the boxes for each of the above mentioned categories.

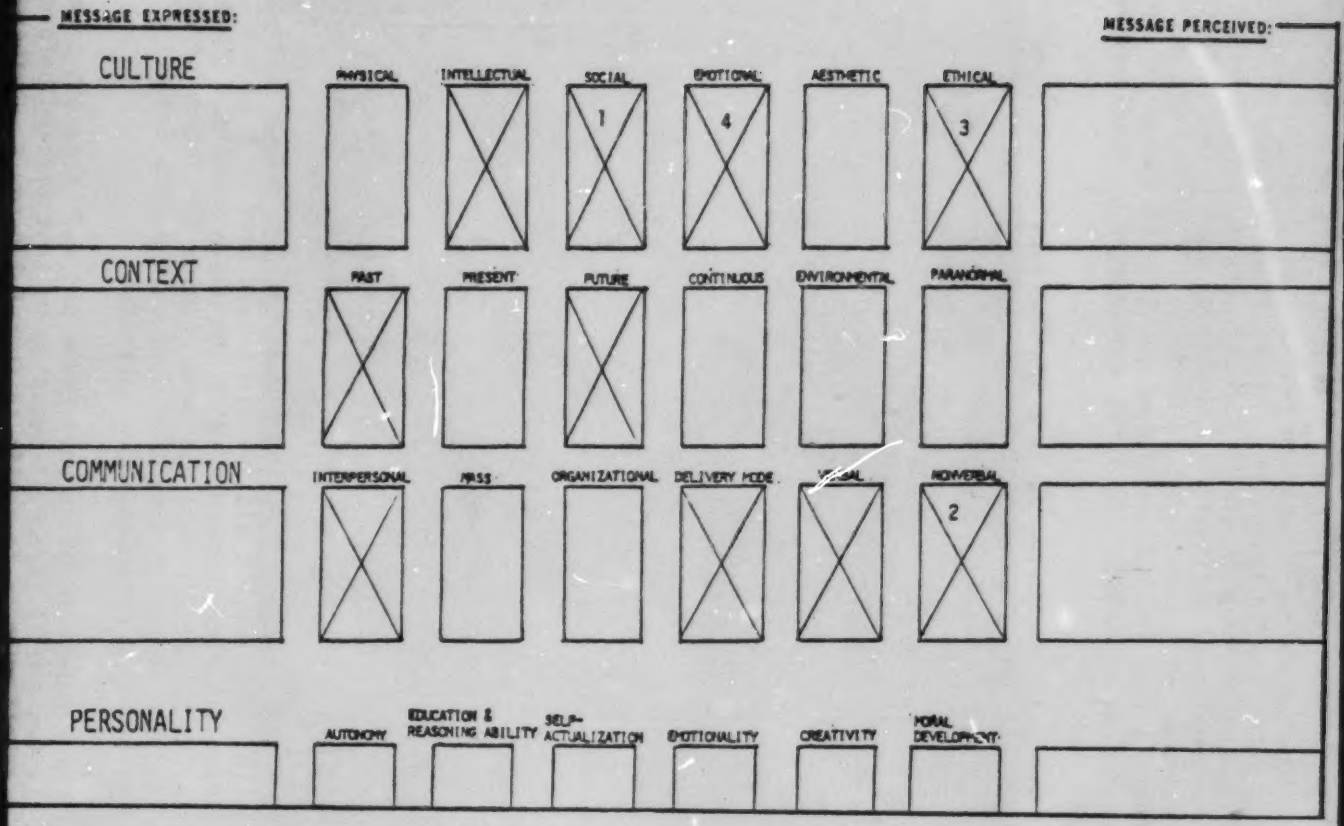

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FIGURE 4. LANGUETIC MODEL OF INTERCULTURAL COMMUNICATIVE INDICATORS

To save time, a detailed explanation will be given here to demonstrate how to look further in only two categories: the social and the nonverbal categories. In consulting the sub-category listing in Appendix A, under the category, social, the following sub-categories appear to be especially fruitful: human relations and communication, organizations, and roles/relationships. Under each of these categories one further sub-category emerges as being most relevant to the message under consideration. These are respectively, marriage rites/constraints, family unit, and husband/wife. In an actual Diagnostic Thesaurus, a page reference for each of the sub-category components would be listed so that one could easily find the entries most relevant to the particular message being considered. The following might very well be part of an entry listed in a Japanese/American-English Communication Diagnostic Thesaurus under each of the three sub-categories mentioned most recently above.

> In Japan, tradition makes a man hesitant to use verbal language to communicate the most important feelings of his heart. The Japanese believe that the most effective and impressive communication is not by words, but by heart-to-heart, nonverbal communication, and they are masters in these forms of communication.

Note that a similar comment or a reference to one of the above topics could also be included under the appropriate componential entries for the categories, ethical and nonverbal. By consulting the category, nonverbal in an analogous manner, the sub-category, kissing emerges as a profitable sub-category to consult. Under this category the following entry might well be found:

> In Japan, it is generally considered to be immoral for a man to kiss his wife in front of any other person, including his own children.

From considering the two entries quoted above from a hypothetical Diagnostic Thesaurus, the statement in the Japanese version of the manual could possibly be changed to read something like the following:

> As an administrator in your home and as a good husband to your wife, it is very important to express your love to your wife once a day or more, and to express your affection when you are alone at night or in the morning before you leave for your job.

If the translator of the manual had had such a Japanese/American-English communication aid, he might have been able to avert the distressing situation encountered in the above example. The message as perceived by the Japanese husbands reading the literal translation of the English manual is expressed very well by the following quote from Professor Seiji Katanuma, from Hokkaido:

> We Japanese husbands have never had such a custom of kissing our wives openly, since it seems to us that kissing before our children's eyes or in public is shameful conduct, whether it is a

> heavy or a light kiss. It is even more strange to us to say spontaneously, 'I love you' to our mates. If I suddenly said this at a certain time of day to my wife, she would suspect that I had become insane at last. If we say, 'I love you' in such situations, we feel it is rather an artificial fake expression. Is not the most important word in Christianity 'love?' It is at times distressing that there is so great a difference between us and you regarding the cultural implication of the word, 'love.' (Reported by Professor Katanuma at The Symposium of Mormon Language at Brigham Young University, May 31, 1973.)

The languetic model has been oversimplified to facilitate an explanation of its use and utility. The explanation should nonetheless demonstrate potential worth of such a model and system of (Intercultural Grammars) thesauri which can aid intercultural communicators.

The purpose of this paper has been to illustrate the feasibility of using a LANGUETIC model to determine the very specific facets of communication which may not be succeeding between peoples of at least two cultures. It is recommended that others use the model, including all essential elements of messages which have been expressed or perceived. Refinement of the model will continue through use. If you would be willing to help, your contributions would be welcomed: to enable differences that really make a difference to be resolved, and so that people everywhere can cross more firmly built bridges of understanding.

APPENDIX A

LANGUETIC (INTERCULTURAL COMMUNICATIVE) INDICATORS OF MEANING

(Representative CODES which are selectively interrelational and DEVELOPMENTAL: growing.)

CONTENT

Explicit or implicit substantive information: What is THERE or not, real or assumed, as it is either EXPRESSED or PERCEIVED in distinct cultures--together with all pertinent corresponding FEEDBACK, measures of INTENT, and other clues and cues which focus on

CRITICAL COMMUNICATIVE CONCERNS

--that is, that which may be INHIBITING or ENHANCING understanding, or can rectify it for improved use.

CULTURE

I. PHYSICAL
   A. LIVELIHOOD
      1. MEALS AND DIET
      2. WORKING CONDITIONS/CONTRAINTS
   B. MATERIALITY
      1. COMMUNITY LIVING
      2. FASHION
      3. HOMES
      4. MODESTY
      5. PROPERTY: COMMUNITY
      6. PROPERTY: PRIVATE
      7. PROPERTY: UTILITARIAN

II. INTELLECTUAL
   A. EDUCATION/KNOWLEDGE
      1. CHANGE/GROWTH
      2. CHILD-REARING
      3. GROUP VS. INDIVIDUAL IDENTITY
      4. SCHOOLING
   B. IDEOLOGY (COGNITIVE)
   C. SYMBOLS
      1. ANIMALS
      2. COLORS
      3. FLOWERS
      4. MOURNING
      5. RESPECT
      6. WEALTH

III. SOCIAL
   A. HUMAN RELATIONS AND COMMUNICATIONS

1. AFFECTION
2. BURIAL RITES/CONSTRAINTS
3. DATING
4. ELDERLY, CARE OF
5. ENTRANCE RITES/CONSTRAINTS
6. ETIQUETTE, NONVERBAL
7. VERBAL
8. FRIENDLINESS
9. GIFT EXCHANGE, SHARING
10. GREETINGS
11. MALE/FEMALE ROLES
12. MARRIAGE RITES/CONSTRAINTS
13. POLITICS
14. SOCIAL GATHERING

B. OBLIGATIONS
1. GREAT
2. INDEPENDENCE
3. NON-EXISTENT
4. SLIGHT

C. ORGANIZATIONS
1. COMMUNITY SERVICE
2. EDUCATIONAL SYSTEMS
3. FAMILY UNIT
4. GOVERNMENT, POLITICAL
5. RELIGIOUS DENOMINATIONS
6. SOCIAL CLASSES/INSTITUTIONS

D. ROLES/RELATIONSHIPS
1. CANDIDATE/VOTER
2. CHAIRMAN/MEMBER
3. CLERGYMAN/LAYMAN
4. DOCTOR/PATIENT
5. EMPLOYER/EMPLOYEE
6. HUSBAND/WIFE
7. INTERMEDIARIES
8. MALE/FEMALE
9. MEMBER/OUTSIDER
10. OFFICER/ENLISTEE
11. PARENT/CHILD
12. PERFORMER/AUDIENCE
13. RULER/SUBJECT
14. SELLER/BUYER
15. TEACHER/PARENT
16. TEACHER/STUDENT

E. SPACE AND MOVEMENT
1. INTIMACY DIMENSIONS
2. INTRUSION FACTORS
3. MOBILITY
4. SOCIAL DISTANCE
5. TERRITORIAL MARKERS

F. STATUS
   1. EQUAL
   2. PERCEIVED TRAITS
   3. UNEQUAL

G. TIME
   1. CALENDAR, CLOCKS
   2. HABITS
   3. PUNCTUALITY
   4. SENSE

H. TRAITS OF CHARACTER
   1. CHARITABLE/WITHDRAWN
   2. CHEERFUL/MELANCHOLIC
   3. CULTURED/UNREFINED
   4. DOMINANT/SUBMISSIVE
   5. INDEPENDENT/DEPENDENT
   6. MATURE/IMMATURE
   7. MENTALLY COMPETENT/INCOMPETENT
   8. OUTGOING/INTROVERT
   9. SENSITIVE/RIGID
   10. VIGOROUS/WEAK

I. TRANQUILITY
   1. DEFENSE
   2. HOSTILITY
   3. PEACE

J. TYPES (HIGH VS. LOW CONTEXTS)
   1. IDEOLOGICAL
   2. "PRIMITIVE"
   3. TECHNOLOGICAL
   4. TRADITIONAL

IV. EMOTIONAL
A. ATTITUDES, and

B. EMOTIONS
   1. ANNOYED
   2. COMPROMISING
   3. CONFUSING
   4. CONTROLLED
   5. COOPERATIVE
   6. DISGUSTED
   7. EMPATHY
   8. EXCITED
   9. FATALIST
   10. HOSTILE
   11. INSULTED
   12. LOVING
   13. SHOCK
   14. SYMPATHETIC
   15. THREATENED

V. AESTHETIC
A. LEISURE/RECREATION

1. GAMES, SPORTS
2. HOLIDAYS AND CELEBRATIONS
3. RELAXATION
4. VALUES OF TIMES AND SPACE

B. HUMOR
1. NEGATIVE
2. NEUTRAL
3. POSITIVE

C. SEE ALSO COMMUNICATION, ARTFORMS

VI. ETHICAL
A. CUSTOMS AND RITUALS (Acceptable/Unacceptable ways of doing things)
1. BEHAVIORAL
2. UNWRITTEN CODES: OPEN, SECRET
3. WRITTEN CODES: LAW
4. ELABORATIVE
5. RESTRICTIVE

B. VALUES
1. COSMIC ORDER
2. ECONOMIC CONSTRAINTS
3. HUMAN NATURE (GOOD/EVIL)
4. IDEALS
5. INSTRUMENTS
6. RELATIONSHIPS (SELF/OTHERS/AUTHORITY/NATURE)
7. RELIGION
8. STATE OF HAPPINESS/DISTRESS
9. STATUS/SUCCESS
10. TERMINAL FOCII

CONTEXT

I. PAST
A. BACKGROUND
B. EDUCATION
C. EXPERIENCE
D. MEMORIES
E. TRAINING

II. CURRENT
A. FEELINGS
B. INSIGHT
C. INTUITION
D. PREDISPOSITIONS
E. TALENTS

III. FUTURE
A. ANTICIPATIONS
B. ANXIETIES
C. ASSUMPTIONS
D. EXPECTATIONS
E. INTENTIONS

IV. CONTINUOUS
- A. EVENT CHAINS: (Composite of behavioral units of communicative situations.)
- B. LANGUETIC LINKS: (All verbal/nonverbal composites of meaningful perceptions essential to a message being understood.)
- C. SITUATIONAL DIALECTS: (Manner and level of communication used for specific circumstances.)
- D. IMPACT
- E. SEE NON-VERBAL, 11-15

V. ENVIRONMENTAL
- A. GEOGRAPHY
- B. WEATHER-CLIMATE
- C. LOCALE
- D. ARCHITECTURE
- E. ATMOSPHERE
- F. PRESENCE OF OTHER PEOPLE

VI. PARANORMAL (Also: Non-Verbal)
- A. EXTRA-SENSORY PERCEPTION (Sixth Sense)
  1. CLAIRVOYANCE
  2. PRECOGNITION
  3. POSTCOGNITION
  4. TELEPATHY
- B. EXTRA-TERRESTRIAL
- C. ILLUSION
- D. INSPIRATION
- E. INTUITION
- F. MEDITATION
- G. PSI-KAPPA (MIND OVER MATTER)
- H. REVELATION

COMMUNICATION

I. INTERPERSONAL
- A. CONSULTATIVE
- B. INTIMATE
- C. SMALL GROUP

INTRAPERSONAL
- A. DREAMS
- B. FEELINGS
- C. PRAYER
- D. THOUGHT PROCESSES
- E. VISIONS

II. MASS
- A. CEREMONY--RITUAL
- B. CONCERT
- C. CRUSADE
- D. DEMONSTRATION
- E. RALLY
- F. REVIVAL MEETING
- G. SPEECH

III. ORGANIZATIONAL
- A. DYNAMICS
- B. LEVELS
- C. SYSTEMS AND STRUCTURES

IV. DELIVERY MODE/MEDIA:
- A. COMPUTER
- B. CORRESPONDENCE
- C. DISCUSSION: GROUP, DYADS, TRIADS
- D. DRUMS
- E. FILM, STILLS
- F. FLAGS
- G. LECTURE
- H. LIGHTS
- I. MOTION PICTURES
- J. PRINT
- K. RADIO
- L. RECORD
- M. SATELLITE
- N. SMOKE SIGNALS
- O. TAPE
- P. TELEGRAPH
- Q. TELEPHONE
- R. TELETYPE
- S. TELEVISION
- T. VIDEOTAPE
- U. SEE ALSO NON-VERBAL

ART FORMS (AND COMBINATIONS):
- V. ARCHITECTURE
- W. DANCE
- X. DRAMA
- Y. INTERIOR DESIGN
- Z. LANDSCAPE
- AA. LITERATURE
- BB. MUSIC--INSTRUMENTAL
- CC. MUSIC--VOCAL
- DD. PAINTING
- EE. PHOTOGRAPHS
- FF. PICTURES
- GG. SCULPTURE

V. VERBAL
- A. SEMANTICS (DENOTATION, CONNOTATION)
- B. SOUNDS (PHONOLOGICAL)
  1. CHANGE
     ASSIMILATION
     CONSONANTAL SANDHI
     METATHESIS
  2. CONTRACTION
  3. EXCHANGE OF MEANING--PUNS
  4. REPETITION
     ALLITERATION
     ASSONANCE

CONSONANCE
RHYME
RHYTHM

C. SYNTAX AND DISCOURSE
1. CHANGE IN MEANING
ALLEGORY
ANTIPERSONIFICATION
COLLOQUIALISM
COMPARISON BY IMPLICATION
DIGRESSION
DOUBLE-MEANING
ENIGMA
FABLE
IDIOM
IRONY
METAPHOR
PARABLE
PERSONIFICATION
PROVERB
SIMILE
SLANG
SYMBOL
WISE-FOLLY
2. CHANGE IN WORD ORDER
ANASTROPHE
TRANSPOSITION
3. EXPANSION
DESCRIPTION
ENUMERATION
EXAGGERATION
PARENTHETIC REMARK
4. OMISSION
ASSUMPTION
ASYNDETON
GAPPING
HONORIFICS
INSINUATION
REASONING AND LOGIC
SUDDEN SILENCE
SYLLEPSIS
5. REPETITION
CHIASMUS
CORRESPONDENCE
PARALLELISM
REDUNDANCY
REFRAIN
RESTATEMENT
SUMMARIZATION

D. WORDS
1. COMBINATIONS
2. ELLIPSIS
3. EXCHANGE

ANTONOMASIA
EUPHEMY
METONYMY
PERMUTATION
SYNECDOCHE

4. REPETITION
ANAPHORA
CLICHES
DOUBLE NEGATIVE
DUPLICATION
WORD-FOLDING

E. OTHER COMPOSITE PATTERNS
1. LOGIC
2. RHETORIC
3. STYLISTICS
4. OTHER THOUGHT PATTERNS

F. PARAVERBAL
1. ALLOPHONIC VARIATIONS
2. ARTICULATION
3. INTONATION PATTERNS
4. JUNCTURE
5. NONFLUENCES/GRUNTS
6. PITCH
7. RATE OF SPEECH
8. SILENCE
9. STRESS
10. STYLE MARKERS

G. VOICE QUALITY
1. HARSH
2. NASAL
3. SOFT
4. STUTTERING
5. THROATY

H. VOLUME

VI. NONVERBAL
A. VISUAL
1. BODY POSTURE
a. BODY STIFF AND STRAIGHT
b. LEANING BACK
c. LEANING FORWARD
d. LEGS CROSSED
e. SLOUCHING
f. TURNING AWAY
2. COLORS
3. DANCE
4. FACIAL EXPRESSIONS
a. EYEBROWS
ONE RAISED
RAISED, ARCHED IN THE MIDDLE
RAISED AT THE ENDS TOWARDS NOSE

b. EYES
    LOOKING DOWN
    LOOKING STRAIGHT AHEAD
    LOOKING TO ONE SIDE
    WINKING
c. MOUTHS AND LIPS
    FROWN
    LIPS LICKED
    LIPS TIGHTLY PRESSED
    MOUTH WIDE OPEN
    POUT
    SMILE
    STICKING TONGUE OUT

5. GESTURES
a. ARM(S)
    DRAWING TOWARD BODY
    FOLDING IN FRONT OF CHEST
    HANDS ON HIPS
    PUSHING AWAY FROM BODY
    RAISING RIGHT ARM TO SQUARE
    ROCKING, FOLDED
    SHRUGGING SHOULDERS
    WAVING, HIGH IN AIR
b. FEET, LEGS, TOES, ETC.
c. FINGER(S)
    CROSSING
    FIST CLENCHED--THUMB UP
    INDEX FINGER CIRCLING EAR
    INDEX, UP
    MIDDLE FINGER POINTED OUT
    PINCHING NOSE
    SCRATCHING TOP OF HEAD
    SNAPPING
    TAPPING SIDE OF HEAD
    THUMB AND INDEX FORMING "O"
    THUMB POINTING IN ONE DIRECTION
d. HAND(S)
    CLAPPING
    CLENCHING ONE OR BOTH FISTS
    COVERING HEART
    CROSSED ACROSS CHEST
    DRAWING ACROSS THROAT
    HANDS COVERING EARS OR FACE
    HITTING THROAT OR FOREHEAD
    HOLDING UP--PALM OUT
    RAPPING KNUCKLES ON HEAD
    RUBBING
e. HEAD
    CHIN
    NODDING UP AND DOWN
    SHAKING FROM SIDE TO SIDE
    TILTING HEAD BACK, DOWN

f. SHOULDERS AND TORSO
g. SIGNING (DEAF, ET AL.)--"TOTAL COMMUNICATION"
h. OBJECTS
i. PICTURES
j. SIGN LANGUAGE
k. SYMBOLS

B. AUDITORY
1. BELCHING
2. BLOWING THROUGH FLAPPING LIPS
3. CLEARING ONE'S THROAT
4. CLICKING
5. COUGHING
6. DRUMS
7. DUCK CALL
8. GASPING
9. GRUNTS
10. HISSING
11. HUSHING
12. INTONATION PATTERNS NOT ACCOMPANIED WITH VERBAL
13. KISSING
14. MUSIC
15. NOISES
NON-HUMAN
VOCALIC
16. RHYTHM
17. SCREAMING
18. SHRILL WHISTLE
19. SIGHING
20. SIRENS
21. VOLUME
22. WHINING
23. WHISTLE
24. YAWNING

C. OLFACTORY
1. BABY SMELLS
2. BODY ODOR
3. BREATH ODOR
4. BURNT ODORS
5. CHEMICAL ODORS
6. DISINFECTANT
7. FLOWER SMELLS
8. FOOD ODORS
9. FRESH SMELLS
10. PERFUMES
11. ROOM ODORS

D. TACTILE
1. CARESSING
2. CLUTCHING TIGHTLY
3. EMBRACING
4. HITTING
5. KINESTHETIC

6. KISSING
7. PAIN
8. PINCHING
9. PLEASURE
10. PRESSURE
11. RUBBING
12. SLAPPING
13. SPANKING
14. TEMPERATUTE
15. TICKLING
16. TOUCHING

E. GUSTATORY
1. AGREEABLE
2. BITTER
3. BLAND
4. DISAGREEABLE
5. FAMILIAR
6. HOT
7. SALTY
8. SOUR
9. STRANGE
10. SWEET

F. VESTIBULAR
1. BALANCE
2. GRAVITY
3. MOTION

G. SPACIAL
1. CLOSENESS
2. SEATING ARRANGEMENTS

H. TEMPORAL
1. FUTURE ORIENTED
2. LENGTH OF TARDINESS
3. MAKING MOST OF PRESENT
4. PAST ORIENTED
5. PUNCTUALITY
6. TARDINESS

I. CLOTHES TEXTURE
1. COURSE BURLAP
2. FURRY
3. HEAVY DENIM
4. LIGHT CHIFFON
5. SCRATCHY WOOL
6. SILKY
7. SOFT KNIT
8. THIN NYLON

J. CLOTHES, HAIR
1. CASUAL
2. CONSERVATIVE
3. EXTRAVAGANT
4. FEMININE

5. FESTIVE
6. NORMAL
7. INFORMAL
8. IMMODEST
9. MASCULINE
10. MOURNING
11. TAILORED

K. EVENTS, SITUATIONS, CIRCUMSTANCES
L. EMOTION AND CHARACTER COMPOSITES
M. OTHER PATTERNS, STYLES, AND ORDER (E.G., MICRO-MOMENTARY)
N. DIS/(MIS)-INFORMATION
1. FALSE OR FEINTED
2. IMPLIED
3. WITHHELD

O. INSTRUSIONAL (LANGUETIC COMPOSIT, WITH IMPACT AND RESPONSE. SEE ALSO CONTEXT.)

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LIBERATED LANGUAGE: NON-SEXIST COMMUNICATION

by Bonnie Hill*

A pervasive hypothesis holds that people are the prisoners of their language; that they must accept its limitations and can work only within its framework to form all of their ideas and opinions. One of this century's most noted philosophers, Ludwig Wittgenstein of Cambridge University, stated that "the limits of my language means the limits of my world."[1]

Benjamin Lee Whorf, an anthropologist and linguist, declared that language "is not merely a reproducing instrument for voicing ideas but rather is itself a shaper of ideas."[2] This would lead one to a conflicting hypothesis that language is a tool invented and manipulated by human beings to meet the needs of their society.

Edward Sapir, Whorf's teacher, has said, "Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium for society . . . . The fact of the matter is that the 'real world' is to a large extent built upon the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not just the same world with different labels."[3]

I would like to suggest that even though English-speaking men and women have lived in the same society, they have lived in different worlds, man's world and woman's world, due to men and women having distinctively different labels ascribed to them on the basis of sex and gender. Indeed, until quite recently, the proverbial visitor from outer space trying to glean information about our history and culture from textbooks and the media might well have concluded that our world was inhabited by men only. Our language has been constructed to render women invisible.

Have you noticed that girl twins are called "fraternal twins?" Isn't it strange that a family is said to have "died out" if there are no male heirs while a girl "marries into" a family and disappears? One reads of our "forefathers," the "man in the street," the "working man," and "one man, one vote." Textbooks are likely to speak of whole nations being conquered, settled, civilized or destroyed without mentioning women at all unless perhaps to refer to their clothing styles or the way in which they wore their hair.

Until the advent of the Women's Movement, we didn't even have a

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term to describe this exclusion and bias. Dictionaries included sex, sex-appeal, sexier, sexiest and sexiness; these are concepts we understand and words we use often. "Sexism" is one of the new words that has developed within the past few years to describe an attitude of which we have just become aware.

In the 1975 edition of Webster's New World Dictionary of American Language, sexism is defined as "exploitation and domination of one sex by another; specifically, women by men."[4] Technically, this is a sexist definition, but reflects the present situation and will have to suffice until the definition is no longer valid! Older American dictionaries defined "racism" as specifically having to do with Caucasians and Negroes; now we know racism is far more complex than that and the definition simply reads "the practice of racial discrimination, persecution, etc."[5]

Until recently, our dictionaries have reflected a sexist bias not only in definition, but in the examples given. When the editors of the American Heritage School Dictionary computerized five million words in order to define the words that children in grades three through nine encounter in their school work, an unexpected revelation was "impeccable evidence that the language of American society mirrors the sexist assumptions of society."[6] Not only were there twice as many references to boys as to girls and seven times as many of men as women, but the examples reserved the active, inventive and adventurous human traits to boys and men almost exclusively.

As a result of the study, the dictionary, published in 1972, changed examples to read: "The difficulty did not daunt her," and "Tears welled up in his eyes." They changed the definition of sage from "A mature or venerable man sound in judgment" to "A very wise person, usually old and highly respected."[7]

However, the way men and women think of themselves and of each other is so deeply rooted in our culture that a revision of the dictionary is not enough to affect a very rapid change.

Let's examine the reasons behind our assumptions about women's subservient roles and secondary status, their perpetuation by religion, law and custom.

The laws of the United States were derived from the Common Law of England, which in turn was influenced by the Judaic-Christian philosophies.

Women were viewed in two perspectives: either Mary, motherhood personified, pure, worshipped and needing protection, or Eve, the original trouble-maker, temptress, sinful and bad. As a result, women whether on a pedestal or behind closed doors were safely out of the mainstream and easy to ignore. One of the major premises of the Common Law was the feudal doctrine of coverture which held that all women are either married or to be married, and when married, the two people become

one and that one is the husband! Sir William Blackstone described the doctrine as follows: By marriage, the husband and wife are one person in law: that is, the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband.[8]

The practical result of this system was that married women were legally dead and classified with "idiots and children."[9] They could not speak in public, could not make laws, own property or keep their own wages or inheritances. Children were the property of the father who was obligated to provide for their care. Divorce was illegal for a long time. When it became legal, the proceedings had to be initiated by the man, never by the woman. Men could sue for the loss of a woman's services, but not the reverse. A woman was the chattel of her husband, but should her husband die, the state could pick over his property leaving the widow nothing at all or as little as it chose. There were no women in business life and no education for women aside from homemaking and some gracious arts such as needlework and music. Women could not play any role in the religious sphere except to serve as Nuns. The Quakers were notable exceptions, and not surprisingly, many of the early feminists were Quakers.

The colonists brought these laws and customs to the New World. As pioneers moved westward, the women, of necessity, worked side by side with their men to clear the land and plant and harvest crops. Subsequently, women in the western states and territories were among the first to demand and win more equitable representation in the political and legal aspects of frontier life.

When women pressed for suffrage they were denied with such palliatives as "the hand that rocks the cradle rules the world" and "behind every great man is a good woman." Although orators extolled the sanctity of the home and the virtues of motherhood, in reality, women were cruelly exploited in fields and factories. In the early 1800's, American women worked with the abolitionists for the right to vote. Negroes got that right; women did not. Suffrage for women was not granted until 1920.

The twenties saw great integration of women into the mainstream. They began to be interested in the professions and involved in politics. But when the depression hit, jobs were scarce and were given to the men, on the assumption that they were the mainstay of the family. Women did sewing, gardening, preserving, anything to help with the "making do" that survival required.

When World War II came along, siphoning the men into the service, women worked in the factories and on the farms once again. When the war was over and the men came home, there was a problem: What to do with these women who had learned to function as equals in a "man's world."

The media and the government made them into consumers; got them out of the labor market and "back home again." The jobs could then be filled

by the returning men and a market created for all the products that the military/industrial complex was gearing up or down to. This was the era of the post-war baby boom, the "compleat wife and mother." Women bought the notion that true happiness lay in a nice house filled with new appliances and well-fed, trauma-free children. Women worked only enough to put husbands through college, and then set about to further their husbands careers by entertaining with gourmet meals, graciously served with wit, charm and intelligence.

These were the most highly educated women ever, programmed to believe that the only reason to go to college was to find a husband. A career of one's own set a woman apart, and she was thought either to be unable to get a man or to be abnormal.

Then in 1963, Betty Friedan wrote a book called The Feminine Mystique that spelled out what many women had been feeling on a sub-conscious level: women really were powerless. Many women felt betrayed and angry. The Women's Movement was reborn! This movement has followed a natural course from radical militant attention-getting activities to working within the system for legislation and attitude change.

Understanding the power of the media, women, backed by legislation that gave them equal opportunity for education and employment began to insist that the publishers and networks reflect this equality not only in their hiring practices, but in language usage as well. The reaction was shock ("Why me? It's not my fault!"), and then outrage ("Change the language? Of course not!"), and finally, ridicule ("What nonsense! Such trivia . . .").

The Civil Rights Movement met with a similar reaction when it not only suggested, but insisted that their members be called "black." Remember the first time you said "Black" instead of Negro or colored? It was hard at first, awkward; now it's second nature. With time and usage, it has become a part of our linguistic repertoire and reflects the change in status of the black community. But it didn't, and couldn't have happened by itself. Feminists are just as determined to reject those portions of the language that are demeaning or patronizing, that reflect a stereotypical attitude about women's interests, characteristics and capabilities.

Many of the major textbook companies and news wire services, as well as the Internal Revenue Service and the Department of Labor have issued guidelines to "de-sex" the language in their publications. The guidelines include such suggestions as those that follow. Represent members of both sexes as whole human beings with human strengths and weaknesses, not masculine or feminine ones. View women and girls as having and exercising the same options as men and boys in career and leisure choices; avoid references to a woman's appearance, charm or intuition when irrelevant, as in "Mr. Edwards is an eminent lawyer, and his wife is a striking brunette." In describing women, avoid a patronizing or girl-watching tone, sexual innuendo, jokes and puns,

and anatomical cliches (well-endowed, leggy blonde, etc.). In referring to adult females, use women, not girls, gals or ladies; avoid special female gender words (poetess, usherette, etc.). Assume that terms such as doctor and nurse include both men and women; avoid modified titles such as lady doctor or male nurse. Whenever possible, avoid terms that exclude females, such as the word man, long used to denote "humanity." Instead, use humanity, human beings, or people for mankind; artificial, synthetic or manufactured instead of manmade. Replace occupational terms ending in man by terms that can include members of either sex. For example, use mail carrier instead of mailman. As a test for real equal treatment, it was suggested that the copy be reviewed to see if a man would have been written about in the same language.

Without question, the de-sexing of formerly "man only" words and phrases has generated by far the most verbiage, playing on words at tedious length, spawning such nonsense as "countessdown," "girlcotting," "oneupersonship," etc. However, these are no more ludicrous than for an encylopedia to say in all seriousness that "man is a mammal who suckles his young," or for a congressman to state that "everyone should be able to decide for himself whether or not to have an abortion!"

But the controversy and resultant publicity served as an attention-getting mechanism and gradually, as these things often do, a new awareness began to develop, and as women entered more and more into areas formerly closed to them, the media began to say such things as "letter carrier," "fire-fighter," and "police officer." To date, the American Association of Parliamentarians adamantly clings to "Chairman" as the proper form; nearly everyone else uses "person." Formerly awkward and usually evoking laughter, it is now commonly used and more or less taken for granted.

The roots of the controversy between traditionalists and feminists lie in the question of whether or not the generic term "man" does indeed include both sexes. Although perhaps grammatically and historically correct, it does not coincide with the general use of "man" and "woman." Most dictionaries give two definitions of "man"--a human being, a male human being.

In 1972, a study was done at Drake University to see if the term "man" was generally understood to include women. Some three hundred college students were asked to select from magazines and newspapers a variety of pictures that would appropriately illustrate the different chapters of a sociology textbook being prepared for publication. Half the students were assigned chapter headings like "Social Man," "Industrial Man," and "Political Man." The other half were given different but corresponding headings like "Society," "Industrial Life," and "Political Behavior." Analysis of the pictures selected revealed that in the minds of students of both sexes, the use of the word "man" evoked, to a statistically significant degree, images of males only, filtering out recognition of women's participation in these major areas of life, whereas the corresponding headings without "man" evoked images of both males and females. In some instance the differences

reached magnitudes of thirty to forty percent. The authors concluded, "This is rather convincing evidence that when you use the word 'man' generically, people do tend to think male, and tend not to think female."[10]

A more poignant illustration concerns a little girl who brought home a note from school saying, "This is Library Week. Take your child to the library and let him select his own books. In this way, he will learn to . . ."

"Why can't girls go, Mom?" she asked.

Clearly, she didn't feel included.

What Miller and Swift call the "semantic polarization" of the language is another example of how males and females have been kept in different worlds. Both men and women are frightened into staying in their respective roles; men by fear of being called feminine, women by fear of being called masculine. Dictionary definitions and examples reflecting commonly held attitudes provide us with evidence for male being positive-important and female being negative-trivial. Courageous-timid, bold-shy, strong-weak, aggressive-passive are only a few. Webster's Third provides this list of "qualities considered distinctive of womanhood: Gentleness, affection and domesticity or on the other hand fickleness, superficiality and folly." Among the "qualities considered distinctive of manhood" no negative attributes detract from the "courage, strength and vigor" the definers associate with males.[11]

The role expectations assigned by these terms are as damaging to males as they are depressing to females. Freedom from this labelling on the basis of sex would allow girls and women to achieve without fear or ridicule as well as allowing boys and men to lay down the heavy burden of having to be always strong and courageous.

Another labelling phenomenon is describing the same characteristic in different terms for men and women in competitive business and academics: a man is aggressive; a woman is pushy. A man is good on details; a woman is picky. He follows through; she doesn't know when to quit. He is firm; she is stubborn. Men are interested; women are nosey. Men reiterate; women nag! He "sticks to his guns;" she is bitchy.

The stereotypes are maintained by the adherance to the traditional rules of interaction in the American speech community. Such stratification is possible only as long as the sexes accept and maintain these roles. If the stereotypes can be removed from the roles, as feminists are attempting to do, the system will become inoperative.

Farb says that the "problem of women's status in English-speaking communities will not be solved in dismantling the language, but by changing the social structure."[12] I submit that the social structure can be changed by restructuring the language so that the labels will be ascribed on the basis of individual abilities, qualities and characteristics, and

not those traditionally thought to be inherent on account of ethnicity or sex. With one language, men and women will discover they are more alike than they are different and together they can create a society in which all people are encouraged to express their full human potential.

FOOTNOTES

1 Peter Farb, Word Play: What Happens When People Talk (New York: Bantam Books, March 1975), p. 192.

2 Ibid., p. 206.

3 Ibid., p. 206.

4 Webster's New World Dictionary of American Language, Revised Popular Library, Pocket-Size Edition, 1975.

5 Ibid.

6 Casey Miller and Kate Swift, Words and Women (Garden City, NY: Anchor Press/Doubleday, 1976), pp. 142-143.

7 Ibid., pp. 142-143.

8 Sir William Blackstone, Commentaries on the Laws of England, Book 1, Chapter 15, pp. 442-445.

9 Leo Kanowitz, Women and the Law: The Unfinished Revolution (Albuquerque: University of New Mexico Press, 1969), pp. 39-40.

10 Miller and Swift, Words and Women, p. 21.

11 Ibid., pp. 58-59.

12 Farb, Word Play: What Happens When People Talk, pp. 96-97.

THE SPEECH EDUCATION TRIDENT

by W. J. Crocker*

In countries throughout the Pacific region recently, there has been much discussion of the standards which school leavers are achieving in the educational "basics." Whilst most attention is given to the skills of reading, writing and arithmetic, there is general recognition of the importance of speaking and listening. These skills of oral communication are now seen as having significant influence on psychological and social development and on success in all aspects of life, including academic achievement. Consequently schools are expected to ensure that each student develops a high standard of oral communication ability, in the interests both of the individual student and of the community.

Responsibility within schools in Australia for helping students to develop speech skills rests principally on the teachers of English who, for the most part, have had little training in this field. It is rare to find any systematic program of oral communication instruction in secondary schools in this country or, I suspect, in the whole Pacific region.

It would seem that the Communication Association of the Pacific might help in this matter. The Association is a great reservior of expertise in speech education. There is an important need and the expertise should be tapped to help meet the need.

This paper is an attempt to set out a conceptual framework which will be useful to curriculum developers and teachers in planning programs of speech education for secondary students. It puts the suggestion that a speech program might usefully have a three pronged organization, each prong securely attached to a central core. (I hope this excuses the metaphor of the trident in the title.) I hope that the paper will provoke some discussion and elicit some suggestions from other members of the Association. By sharing our ideas and communicating them, especially through conferences and in-service education, we may help our colleagues in the schools carry out their task more effectively.

Perhaps the best place to begin is with a brief consideration of the teacher's aim in speech education.

Defining the Task

Andrew Wilkinson invented the term oracy in 1965 to describe "general ability in the skills of speaking and listening." He pointed out then that "the task ahead is to define it (oracy) in terms of

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particular skills and attainment, for different ages, groups, circumstances; to discover the best methods of teaching it; to bring it into synthesis with other work, especially that designed to promote literacy."[1]

The task is being tackled by English teachers in many places. It has become obvious that general communicative competence does not depend solely on an understanding of language. As Dell Hymes says:

> (The child) acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where and in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events and to evaluate their accomplishment by others.[2]

We evaluate speech acts and events not according to some set of qualities or criteria of correctness but on the extent to which they achieve their purposes. Of course, oral communication may serve a potentially infinite number of functions or purposes. Most of them, however, are concerned with eliciting responses or with establishing and maintaining relationships. When the responses and relationships achieved through communication are satisfactory to those involved then the communication is successful for them.

Skilled communicators, then, have a high degree of success in eliciting desired responses and maintaining desired relationships. Their success rate remains high over long periods of time and over the wide variety of situations in which they may find themselves. This normally happens only when they realize that it is both unethical and unprofitable to pursue ruthlessly one's own goals at the expense of others.

In any class a teacher will find students with varying degrees of communicative competence. The teacher's job, ideally, is to help each student develop, to the utmost of his potential, his own skills of communication.

The Shaft

The Basic Method

The fundamental principle in the teaching of any skill is that if the learner has lots of satisfying experience in using the skill then he gets better at it. Arthur Wise applies the principle to speech education thus:

> Every normal child that we meet in school can speak. So we are not concerned with the creation of speech, but simply with the development of what already exists. . . . What we can do in school is to widen the range of situations in which the child experiences speech, and encourage the more effective use of speech in those situations.[3]

This approach to the development of oral communication skills

presents the teacher as a stimulator/facilitator of learning rather than as a director/pedagogue. The teacher devises all sorts of stimulating experiences such as meeting new people, interviewing, reporting, speaking to a group, participating in group discussion, reading aloud, and role-playing. By far the most used method of providing this practice in our schools is through classroom drama. From his participation in these experiences the child learns how to use his skills of communication more effectively.

In a cogent exposition of this approach, Graham Boardman[4] argues that the contribution of the teacher lies in choosing an appropriate theme, activity or topic for discussion and in encouraging meaningful participation by the students. But while this contribution may be beyond some butchers, bakers or candlestick-makers, it is certainly not outside the competence of teachers of social studies or other traditional school subjects.

Where, then, lies the expertise which qualifies the English teacher to be regarded as the expert on the teaching of oracy? Can we do more than (to use James Britton's analogy) be good gardeners who provide fertile soil in which young plants can grow to full flower?

The Basic Method Refined

A number of linguists have recently been engaged in work which can be helpful to us. They have been concerned not so much to describe language as to describe what language does. The work of Dell Hymes has already been mentioned. Others have established categories of language functions. Some of these are referred to by Wilkinson in his book Language and Education.[5] Wilkinson also suggests his own classification in that book, and follows:

Who am I?	1. Establishing and maintaining self.
	2. Language for analysing self.
	3. Language for expressing self.
Who are you?	4. Establishing and maintaining relationships.
	5. Co-operating.
	6. Empathising, understanding the other.
	7. Role playing, mimicry.
	8. Guiding, directing the other.
Who/What is he/she/it	9. Giving information.
	10. Recalling past events (past).
	11. Describing present events (present).
	12. Predicting future events--statement of intention statement of hypothesis what might happen.
	13. Analysing, classifying.

14. Exploring--asking questions, but in other way also, by sounding out people.
15. Explaining, giving reasons for.
16. Reflecting on own/others' thoughts and feelings.[6]

A classification of this kind can provide a useful checklist for an informed teacher. It will help him plan activities which not only provide satisfying speech experiences but which will cover the whole range of types of speech experience.

The Moffett Model

The teachers who participated in the Secondary English Curriculum Workshop in Canberra in 1974[7] were concerned to have some structure in their work in addition to being intuitive facilitators of good talk. They commended a model based on the work of James Moffett.[8] Their report pointed out that children have acquired a high degree of skill in the use of language by the time they start school, but in subsequent development the range widens, not so much in grammar, for most of this is already acquired, but mainly in new relationships with subject matter and with audiences. These new relationships are marked by new uses of language--greater abstraction, for instances--and a greater control over different modes and styles of use, personal and impersonal according to the social situation.[9]

This development in relationships with subject matter and audiences is illustrated by the following model.[10]

Development of Speaker's Relationship with Audience:

1. Reflection: A person thinking or talking to himself.
2. Conversation: Interpersonal communication between a few people in vocal range.
3. Correspondence: Communication between two or more with some knowledge of one another but divided by space.
4. Publications: Impersonal communication to large anonymous group somewhat remote in time and/or space.

Development of Speaker's Relationship with Subject:

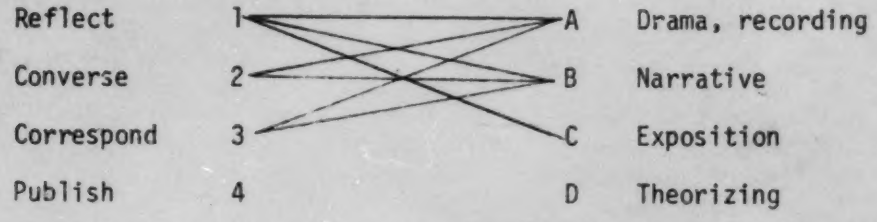
A. What is happening: Drama, recording.
B. What happened: Narrative, reporting.
C. What happens: Expositon, generalizing.
D. What may, will, could, ought to . . . happen: Logical argument, theorizing.

The Curriculum Workshop Report goes on to show that:

> The two progressions--towards greater abstractions and more remote social relationships--interact. Recording, reporting, low-level generalizing and high-level theorizing can take place at all four

levels of reflection, conversation, correspondence and publication. Thus there are really sixteen levels.[11]

Hence, a particular child might be successfully using the levels indicated by the linking lines in the following diagram:



The teacher's job is to give the child plenty of successful experience in the levels of language use he has already achieved and to recognize when he is ready to develop his use of higher levels.

These levels are not absolute or exclusive. There is nearly always a mixture of levels in any act of communication. They do, however, provide the teacher with a guide to the sorts of skills he is helping his individual pupils achieve. Not only do they help specify categories of skills but they suggest a sequence in which the skills are acquired.

To summarize, then: Most people agree that the basic method of developing oral communication skills is through a wide variety of satisfying experiences. Many teachers, however, are not content to regard these experiences as undifferentiated and equally appropriate. They are using various classifications of language function as a tool of diagnosis. They then try to provide experiences appropriate to the needs of their own students. They are also seeking ways of planning for sequential development of oral communication skills through progression from less difficult to more difficult experiences.

In addition to devising appropriate experiences many teachers do more. They recognize what they believe to be specific needs and seek to meet them. Three distinct, though overlapping, ways of doing this can be recognized: Teaching of Techniques, Teaching of Rhetorical Principles, and Teaching of Interaction Skills.

The Three Prongs

Teaching of Techniques

This approach is based on the assumption that there are discrete communication skills. It sets out to each these skills directly. (The same method is used by most teachers of swimming, skiing and golf.) Some examples of skills taught directly in this way are:

* using a telephone
* making introductions

* using acceptable pronunciations
* articulating clearly
* chairing a meeting
* making a formal speech
* listening
* summarizing a report.[12]

The usual steps in the teaching procedure are:

1. The skill or technique is explained and studied.
2. The pupils practise the skill.
3. The teacher gives constructive criticism of the performance.

The purpose of this procedure is to make the pupil self-conscious about some skill; to give him success in using the skill; to help him make the newly-learnt skill subconscious (or habitual).

Though such systems of instruction remain popular with sports coaches they are out of favour with educationists. Speaking of this method, Phillips, Butt and Metzger say:

> There is little evidence that such systems of instruction have been generally effective, although it is obvious that specific individuals have benefited greatly from them. The problem is that the systems become ends in themselves. The student's success is measured against requirements for success generated by the theory of the system.[13]

Not only do such systems of instruction often teach skills of little relevance to the child's everyday needs but their effects may be of short duration. Dealing with training schemes in listening, Wilkinson, Stratta and Dudley say:

> By psychological processes which are now well known, they are almost bound to produce improvements. But what has not been demonstrated, and what would be very hard to demonstrate, is how permanent such gains are. There may in any case be a danger in training listening and "listening skills" in isolation. . . . It seems to us that it is far better to "improve" listening in the context of interrelated improvement of oracy and literacy, and indeed of general development.[14]

Certainly the teaching of speech techniques has led to some absurd practices. Nothing could have been more sterile than the procedure, common in our primary schools until quite recently, of drilling the "correct" articulation of each individual phoneme in the language. Yet the teaching of techniques can be fruitful. Student teachers who have been trained in storytelling, businessmen who have been taught techniques of meeting control, assert that they are now more competent in situations calling for these skills.

It seems that for the teaching of techniques to be successful the

student must have clear, desired goals; the training must be designed to achieve the goals while allowing for individual differences; there must be immediate application of the new skills in satisfying experiences outside the classroom. Furthermore, these procedures should be supplementary to a broad course and not allowed to develop into a normative system which becomes an end in itself.

Teaching of Rhetorical Principles

This approach is based on the assumptions that there are general principles of communication; that these are discoverable; and that, once understood, they can help individuals become more effective communicators. The purpose of this approach is to develop a deep understanding of what makes speech effective and the ability to apply that understanding to one's own behaviour.

A teacher, by virtue of his education and experience, will have discovered facts, insights, strategies and skills which he believes help him communicate more effectively. He will devise experiences which will help his pupils discover these things and verbalize them for themselves. The sort of principle should be appropriate to the child's level of maturity. Thus infants teachers start with such principles as "If everyone takes a turn, everyone gets to speak" or "Irrelevant remarks, however interesting intrinsically, do not contribute to the discussion" or "If you speak too quietly the rest of the group can't hear you." Later a child will discover that "Language is adapted to the situation and the audience." In high school he may come to "Meanings are in people, not in words" or "If you wish to persuade, don't argue." In the process of investigating or experiencing various types of communication both teacher and pupils will extend their understanding and competence.

There are various systems of rhetoric which can help a teacher structure his investigations of the communication process. Classical rhetoric had five parts: Invention, Dispositon, Style, Memory and Delivery. These divisions have been used by writers and teachers up to the present, except that Memory virtually disappeared after the eighteenth century.

British and Australian teachers have been inclined to think first of Delivery when considering ways of developing oral communication. A recent useful article by Les Cartwright exemplifies the modern version of this view.[15] Though he emphasizes the importance of encouraging students to present their own ideas, Cartwright's suggested activities are designed primarily to develop confidence, poise, clarity of diction, vocal variety and appropriate bodily activity.

In recent years British teachers have begun to give much more attention to Style in oral communication. This has been largely due to the influence of a number of distinguished linguists.[16] Andrew Wilkinson advocates making the ability to use language appropriate to the situation the first objective of speech education. He says that

oracy is best promoted by arousing "an awareness of the possibilities implicit in language" so that:

1. The child is aware what language is.
2. The child is aware what language does.
3. The child is aware of the joys of language.[17]

In their work on listening Wilkinson and his colleagues emphasize the importance of analyzing language rather than teaching the listening "skills."[18]

The ancient canon of Invention was divided by Aristotle into three parts--personal proof, logical proof and emotional proof. Personal proof depends on the influence of the listener's perceptions of the speakers character, sagacity and goodwill. Logical proof is concerned with the speaker's ability to recognize his own communicative purpose, to discover the main points to be stressed, and to clarify his ideas with evidence, examples, anecdotes, statistics, testimony and so on. Emotional proof is concerned with the influence of the feelings in any communication situation.

The canon of Disposition examines the influence of organization and pattern in communication. The way in which a talk, report, meeting, discussion or conversation is structured affects the nature of the communication. The ability to achieve an effective structure is a subtle skill.

It would seem that understanding what happens when people talk to one another can contribute to effectiveness in communication, provided there is a deliberate attempt to apply the principles discovered. It is important, however, that the teaching process should be through investigation--of actual events, games and simulation activities. If the teacher simply lists a set of principles, or if the principles discovered solidify into a set of rules, the process can be counter-productive.[19]

Teaching of Interaction Skills

This approach is more concerned with the dynamics of human interaction than with the passing of messages. It sets out to teach children how to respond sensitively and empathically to others, and especially to understand and recognize the needs of others as well as one's own needs. Some examples of generalized needs which students should come to be aware of are:

* the need to reject a person's behavior without rejecting the person
* the need for inclusion, affection and control (i.e., influence) of all individuals in group situations
* the need to take account of the total situation (e.g., with regard to degree of formality, time of day, simultaneous events)
* the need to recognize role relationship (e.g., respect for status,

age, position in hierarchy)
* the need for sensitivity to nonverbal cues.

The method is to teach by example. The teacher sets out to show how he responds with openness and trust to his pupils. He tries to create in the class a spirit of acceptance and honesty in which each pupil's feeling of self-worth will be enhanced. Through discussion, simulation games and exercises the teacher seeks to foster his pupils' sensitivity to themselves, to other people and to the process of communication. The aim is to have each pupil consciously adopt an "I'm O.K., You're O.K." attitude in which he can, without rationalization, accept himself and others as worthwhile people.[20]

Phillips, Butt and Metzger suggest five basic competencies which might help structure this approach (though they themselves adopt a basically rhetorical approach). These competencies are:

1. Role-taking ability,
2. Situational awareness,
3. Message flexibility,
4. Sensitivity to response,
5. Symbolic, conceptual and linguistic resources.[21]

They describe a person with role-taking ability as one who is "able to put himself in the position of the other person and conceptualize a communication situation with himself acting as other." It is certainly a useful skill to be able to understand how other people are likely to feel or respond and to adapt what we say accordingly.

Situational awareness helps people adapt their communication to the particular situation. What is appropriate talk in one set of circumstances is not appropriate in another. People who are sensitive to the situation communicate more effectively.

More flexibility enables communicators to adapt the structure of what they say according to their purpose and the response they elicit. If we are sensitive to the sort of feedback we are getting from the person we are talking to then we may be able to rephrase our message to achieve better results.

Sensitivity to response means recognizing that the person we are talking to is also seeking to accomplish goals through this talk. These goals may be concerned with the ostensible purpose (for example, gaining information) or with relationship (for example, reinforcing a teacher-student hierarchical relationship) or with self-esteem (for example, giving the impression that he is not entirely ignorant of the subject).

Symbolic, conceptual and linguistic resources enable the communicator to adapt his ideas and meanings so that he is intelligible to other people and able to evoke satisfactory responses from them.

Advocates of the teaching of interaction skills see this as the responsibility of all teachers.[22] The skills are more likely to be affectively caught then cognitively taught. The approach does, however, offer some insights for the teacher who is concerned with helping his students develop their skills or oral communication.

Conclusion

Although children have developed a high degree of skill in oral communication before they come to school it is very important that they should be helped develop their skill to the utmost. The fundamental way in which they will do this is through a variety of satisfying experiences of speaking and listening. The teacher's role is one of organizer or co-ordinator rather than pedagogue. He will promote and stimulate good talk. He will evaluate the talk in behavioural terms (whether it fulfills its functions) rather than in terms of its attributes (whether it has particular qualities of usage, vocabulary, etc.)

Teachers of English, however, should be more than facilitators of good talk. They can intervene to promote learning. They should themselves have a good understanding of the process of communication so that they can be aware of the functions of their interventions. If they do have this understanding they will be able to diagnose the needs of their students and devise activities to meet those needs. They will be able to synthesize the various aspects of the program.

The choice of activities can be largely a matter of commonsense. The important thing is to dismiss any preconceptions or stereotypes about what should be done in a spoken English course and to ask:

1. Has the student, in consultation with the teacher, recognized his own behavioural goals?

2. Does he accept these goals as desirable?

3. Is what he is doing likely to help him achieve his goals?

If the teacher's professional judgment tells him that the answer to these questions is "Yes," then what he is doing is likely to be useful.

Each of the three approaches described above (though they all overlay) may suggest different ways in which the teacher may intervene. All three approaches, however, can be misused. There is always the danger of becoming caught up in a method or a program and forgetting the individual needs of the students. Nevertheless, the teacher who chooses eclectically may become more purposeful and effective in helping his students develop their skills of oral communication.

The stabbing spear is an efficient weapon. It becomes much more effective for some purposes when three sharp prongs are secured to it to make a trident. Of course, the shaft remains the essential support

for the prongs and it may be used alone to good effect. Moreover, the use of the trident requires more training and skill than the use of the spear. In the battle to raise standards of oracy, however, teachers will be more effective if they are able to wield the trident of techniques, rhetoric and interaction.

FOOTNOTES

1 Andrew Wilkinson, et al., Spoken English (Edgbaston: University of Birmingham, 1965), p. 14.

2 Dell Hymes, "On Communicative Competence" in J. B. Pride and J. Holmes (eds.), Sociolinguistics (Harmondsworth: Penguin, 1972), p. 271.

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5 Andrew Wilkinson, Language and Education (London: Oxford University Press, 1975), Chs. 9 and 10.

6 Op. cit., pp. 56-57.

7 Interim A.C.T. Schools Authority, Secondary English Workshop Report (Woden: Department of Education, 1974).

8 James Moffett, Teaching the Universe of Discourse (New York: Houghton Mifflin, 1968).

9 Report, p. 4.

10 Ibid., p. 5.

11 Ibid., p. 6.

12 For an example of this sort of approach see Clive Sansom, Speech and Communication in the Primary School (London: A. & C. Black, 1965).

13 G. Phillips, D. Butt and N. Metzger, Communication in Education (New York: Holt, Rinehart and Winston, 1974), p. 7.

14 A. Wilkinson, L. Stratta and P. Dudley, The Quality of Listening (London: Macmillan, 1974), p. 65.

15 Les Cartwright, "Spoken English with Adolescents," English

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16 See, for example:

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W. H. Mittens, "Speech Education" in R. Quirk and A. H. Smith, The Teaching of English (London: Oxford University Press, 1963).

17 Andrew Wilkinson, The Foundations of Language (London: Oxford University Press, 1971), p. 151.

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19 For an example of the rhetorical approach see:

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20 Thomas A. Harris, I'm O.K. - You're O.K. (New York: Avon Books, 1973).

21 Phillips, Butt and Metzger, op.cit., p. 58.

22 R. A. Schmuck and P. Schmuck, Group Processes in the Classroom (New York: Brown, 1967).

THE EFFECTS OF AN INTERCULTURAL COMMUNICATION UNIT IN THE BASIC SPEECH COURSE

by Teresa G. Elliott*

Recent evidence suggests that provincialism is on the rise in the American university. The decline in the number of undergraduates studying foreign languages and in the number of foreign-area-studies programs has resulted in an estimate by the American Council on Education that about only one in twenty undergraduates is enrolled in courses that consider foreign peoples and cultures in any way. In the population as a whole, this is roughly equivalent to 2.5 percent of the 18-to-21 year old age range.

S. Frederick Starr, secretary of the Kennan Institute at the Woodrow Wilson International Center for Scholars, Washington, D.C. and Professor of History, Princeton University, believes that "the current generation may be even less adequately prepared to function in an interdependent world than its predecessors."[1]

This is a frightening realization when we consider that international, political, and religious organizations, business and labor groups, scientific associations, and many other kinds of bodies play an increasingly important role in exposing their members to ideas originating in various countries. Rapid proliferation of international organizations is suggested by the fact that the 1970-71 edition of the Annuaire des Organisations Internationales includes 2,296 private bodies and 242 intergovernmental associations.[2]

There are, however, serious limitations in promoting a multination dialogue on current issues, if reliance is placed only on specialized mass media and broadcasts or publications of international organizations. The growth in international sentiment depends on more personal interaction between participants.

> In spite of the miracles of modern technology, the encounter where two or more individuals from different nations are present is still the most efficient way of arriving at a meaningful exchange of ideas.[3]

The volume of personal international contacts appears to be growing rapidly each year. Over 3,400 private programs bring foreign nationals to the United States for educational purposes alone. When travel and foreign residence for government and business purposes are added, the number of persons involved may approximate one percent of the world's population each year.[4]

While the application of intercultural communication knowledge and skills is needed mainly in the world lying beyond educational institutions, it is only with a firm academic foundation in colleges and

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universities that these needs can be met. According to Professor William Howell, University of Minnesota, "Professional organizations can contribute a great deal to the definition and development of a new field, but to obtain needed support it must become a recognized and respected part of higher education."[5]

In their recently published text, Condon and Yousef (1975) state:

> The area of intercultural communication remains largely unchartered. The speech communication field has explored very little, claimed little, and contributed little thus far. But the potential is great.[6]

While a required Intercultural Communication course would help to fill this void, the inclusion of an Intercultural Communication unit in the basic speech course would be an initial step in reaching a wide audience.

Moreover, if the purpose of the basic speech course is to prepare the student to function effectively in a variety of communication situations, the critical dimension of intercultural communication can no longer be overlooked. The problem then develops in selecting both content and preferred methodology.

Research Hypothesis

The following study was designed to determine the effectiveness of teaching techniques (lecture, videotape, and simulation) in presenting a unit on Intercultural Communication in the basic speech course. The relationship between teaching techniques and attitude toward worldmindedness, cognitive learning in the two areas of value orientation and nonverbal intercultural communication and behavioral intention were examined. Part of the uniqueness of this study is that it was conducted in the field as part of the regular course curriculum.

The three research hypotheses formulated to examine specific aspects of the relationship between performance in the intercultural communication area and methods used in teaching are as follows:

H_1: The mean change scores on the Worldmindedness Scale of the three treatment groups will be greater than the mean change score of the control group.

H_2: The mean scores on the Intercultural Communication section of the final examination of the three treatment groups will be greater than the mean score of the control group.

H_3: The mean scores on the behavioral results of the three treatment groups will be greater than the mean score of the control group.

Definition of Terms

The term "intercultural communication" has evolved in recent years to describe the form of interaction that takes place when speaker and listener come from different cultures.

> Intercultural communication . . . involves cultural differences that transcend racial or ethnic differences. Whenever the parties to a communication act bring with them different experiential backgrounds that reflect a long-standing deposit of group experience, knowledge, and values, we have intercultural communication.[7]

For the purpose of this study, a "unit" is defined as one 50-minute class period involving the study of certain aspects of "intercultural communication" as defined above.

The definition of "the basic speech course" is taken from a study conducted by the Undergraduate Speech Instruction Interest Group of the Speech Association of America.

> For the purpose of this study, the basic course was defined as that course either required or recommended for a significant number of undergraduates; it is that speech course which the department either has or would recommend as being required for all or most undergraduates if the college administration asked it to name a course so required.[8]

The subjects for this study were University of Maryland, College Park, students enrolled in the 12:00 lecture section of Speech 100 (Basic Principles of Speech Communication) during the Spring Semester, 1976. Subjects participated in the study as part of the regular course work. The final sample for the attitudinal change portion of the experiment was composed of 97 students, of which 52 were female and 45 were male. The final sample for the behavioral and cognitive measurement was composed of 144 students, of which 73 were female and 71 male.

The Worldmindedness Scale

The instrument selected to investigate the attitudinal changes after the unit on Intercultural Communication was the Samoson and Smith Worldmindedness Scale (W-Scale). This instrument was developed to measure the continuum from national-mindedness to worldmindedness, using 32 Linkert-type attitude choice items.[9] Sample items from this scale include the following: "Our country should permit the immigration of foreign peoples even if it lowers our standard of living." "Our responsibility to people of other races ought to be as great as our responsibility to people of our own race." "Patriotism should be a primary aim of education so our children will believe our country is the best in the world."

According to Shaw and Wright, "The evidence provided by Sampson and Smith indicates that this scale has exceptionally high reliability

and adequate validity."[10]

Cognitive Measure

Eight test items were added to the Speech 100 final examination. The first four items covered the area of American value orientation and were selected through item analysis and adapted from Kluckhohn and Strodtbeck's[11] research instrument. Each of these items first describe a type of life situation and then poses alternative solutions for the problem.

The second four test items concerned the area of intercultural nonverbal communication and were also chosen through the technique of item analysis. All questions on the test were taken either directly or modified slightly form the instructional material used by the three treatment groups involved in the experiment.

Behavioral Intention Measure

The experimenter-designed behavioral intention measure contained 4 items and was constructed in questionnaire form and included with a cover letter from the University of Maryland Office of International Education Services. The items range from attendance at an International Club party to volunteering to tutor foreign students in English.

Treatment

Selection of the content of the three different treatments was based on the recommendation of Howell,[12] Samovar and Porter,[13] and Condon and Yousef[14] who all stress the importance of developing awareness in intercultural nonverbal behavior and value orientation. The teaching techniques of simulation, lecture, and videotape were employed to cover the content material.

Lecture

The 40 minute slide/lecture presentation by the experimenter covered the area of value orientation by explaining and illustrating the Kluckhohn model. Observations and examples from the nonverbal intercultural communication areas of posture, gesture, facial expression, eye contact, and tactile were also discussed.

Videotape

The 40 minute videotape, produced and moderated by the experimenter, consisted of an interview with Cajetan DeMello, an experienced cross-cultural trainer in his role as Contrast-American, concerning the topic of value orientation. The Kluckhohn chart was again used for illustrative pusposes.

The second half of the videotape involved the moderator with six foreign students discussing and demonstrating the nonverbal intercultural

communication.

Simulation

Originally used for a Tunisian Peace Corps Training Program, the "Aid to Minorians" Simulation Exercise[15] was designed to make the participants aware of the helper-helpee relationship. In order to maintain content similarity with the other two treatments, a discussion was held immediately following the exercise, concerning value orientations and nonverbal intercultural communication.

Procedure

In the Spring Semester, 1976, during the scheduled Speech 100 Intercultural Communication lecture period, students, who previously had been randomly assigned to three treatment groups and a control group, attended the various sessions.

Treatment 1 was a lecture on the intercultural communication areas of value orientation and nonverbal communication. Treatment 2 covered the same topics using the instructional technique of videotape. Treatment 3 utilized a simulation exercise to teach the subject matter. The control group received no instruction on Intercultural Communication, using their class time for independent study in other units.

In order to measure attitudinal change, the Worldmindedness Scale was administered both 2 months before and 1 month after the treatment. Behavioral intention measurement consisted of an experimenter-designed questionnaire administered 3 weeks after the treatment. Cognitive measurement was included in an ungraded section of the Speech 100 final examination scheduled 1 month after the treatment.

Data from the measurements were analyzed through the univariate analysis of variance (AROVA).

Hypothesis One: Worldmindedness

H_1: The mean change of the W-scale scores of the three treatment groups will be greater than the mean change score of the control group.

A univariate analysis of variance was used to determine if there were significant differences in the change scores of the Worldmindedness scale of the lecture, video, simulation, and control groups. The F obtained for total treatment effects, (.20), was not significant at the .05 level. Therefore, the hypothesis was not supported. Apparently the unit on Intercultural Communication, regardless of teaching method, had no effect on the attitude toward worldmindedness in this student sample.

Hypothesis Two: Cognitive Learning

H_2: The mean scores on the Intercultural Communication section of the final examination of the three treatment groups will be greater than the mean score of the control group.

Table 1 and 2 present the analysis of variance summary table, means, and standard deviations for the three treatment and control groups.

A univariate analysis of variance was used to determine if there were significant differences in the scores of the lecture, video, simulation, and control groups. The F obtained for total treatment effects, (6.01), was significant at the .001 level. Therefore, post-hoc analysis was performed using the Scheffe test at the .05 level of significance (Table 3).

Final Examination Questions

TABLE 1

Analysis of Variance Summary

Source	df	SS	MS	F
Treatment	3	27.97	9.32	6.01*
Error	128	198.35	1.54	
	131	226.33		

* Significant at .001 level.

TABLE 2

Description of Subpopulations

	Mean	SD	N
Lecture	6.22	1.18	27
Video	6.34	1.03	32
Simulation	5.80	1.49	30
Control	5.23	1.23	43

The three treatment and control groups were divided into homogeneous subsets, where the difference in the means of any two groups in a subset was not significant at the .05 level. Results of the Scheffe show that while there is no significant difference between the control and simulation groups, there is a significant difference between the other two treatment groups (lecture and video) and the control group. There is, however, no significant difference between the three treatment groups. Apparently,

the students who were taught through the techniques of lecture and videotape scored higher on the final examination questions than the simulation group.

TABLE 3

Scheffe Post-hoc Analysis

	Subset 1		
Group	Control		Simulation
Mean	5.23		5.80
	Subset 2		
Group	Simulation	Lecture	Video
Mean	5.80	6.22	6.34

Hypothesis Three: Behavioral Intention

H3: The mean scores on the Behavioral results of the three treatment groups will be greater than the mean score of the control group.

A univariate analysis of variance was used to determine if there were significant differences in the scores of the lecture, video, simulation and control groups. The F obtained for total treatment effects, (.33), was not significatn at the .05 level. Therefore, the hypothesis was not supported. Apparently, the unit on Intercultural Communication, regardless of teaching method, had no effect on the behavioral intentions in this student sample.

Worldmindedness

As measured by the Worldmindedness Scale, no significant difference was found among the mean change scores of the lecture, video and simulation treatment groups and the mean change score of the control group.

While these findings coincide with some of the limited research which has been done in the area of intercultural communication training measured by the Worldmindedness Scale,[16, 17, 18] other studies have shown some significant differences among those receiving training and a control group.[19] No other study that found significance, however, has used such a brief period of time (50 minutes) to attempt to produce this attitudinal change. It is possible that the W-scale did not measure the attitude changes that could, in fact, have taken place.

In a future study examining effects of intercultural communication

training in an academic setting, the semantic differential[20] might be a more appropriate measure of attitudes, values, and feelings. Rather than the concept of worldmindedness, perhaps the attitude toward students of ethnic and cultural backgrounds other than white, middle-class Americans should be examined. A version of the Situational Attitude Scale (SAS), developed by Sedlacek and Brooks,[21] could be adapted for this purpose.

Cognitive Learning

As measured by the Intercultural Communication section of the final examination, there was a significant difference (p .001) among the mean scores of the lecture, video and simulation treatment groups and the mean score of the control group. Further analysis using the Sheffe test divided the three treatment and control groups into homogeneous subsets, resulting in the simulation and control groups in one subset and the lecture, video and simulation groups in another subset.

The hypothesis that the mean scores of the three treatment groups on the Intercultural Communication section of the final examination would be greater than the mean score of the control group was partially supported. While it is reassuring that the students in the lecture, video and simulation groups not only learned the principles taught, but were able to apply those principles in the situational questions, the fact that post-hoc analysis statistically grouped the simulation and control groups together needs further explanation.

It has only been within recent years that the instructional innovation of simulation and games has developed. One current investigation in the use of this teaching strategy within the discipline of Speech Communication found it to be widely endorsed.[22] The authors caution, however, that many educators feel the utilization of simulations and games in the classroom has yet to be experimentally tested as a learning facilitator and urge that additional studies establishing pedagogical validity be conducted.

In the present study, how could the simulation technique be altered to facilitate more learning? The brief time allowed for this experiential learning might not have been sufficient. Weaver, in examining the use of exercises and games, points out that they should be based primarily on a theoretical structure.

> Whenever possible, the instructor should clarify the concepts or principles which are the central focus of an exercise or a game before the implementation stage or as a part of it. Students must usually have had time prior to playing a game to study the concepts to be used.[23]

A brief lecturette, before the exercise, discussing the principles involved, possibly could have produced better results. Further research is needed to support this speculation.

Behavioral Intention

As measured by the behavioral intention questionnaire, no significant difference was found among the mean scores of the lecture, video and simulation treatment groups and the mean score of the control group.

These results could be attributed to the short exposure to treatment, moreover, the results of the critical items concerning volunteering to assist and to tutor international students could have resulted from the choice of content in the Intercultural Communication Unit. The areas of value orientation and nonverbal intercultural communication were covered in the treatment with no mention of the problems of international student adjustment to a university community.

Another possible teaching technique would be to utilize intercultural dyadic communication to compare and contrast cultures, followed by classroom discussion.

Also, a different method of measuring behavior could be employed. Rather than a paper and pencil intention measure, an audio or videotaped recording of an international student and a U.S. student subject as they interact together could be made. After isolating specific variables which indicate an effective intercultural communicator, the recording could be analyzed or coded in a variety of ways.

Level of Satisfaction

After the lecture, videotape, and simulation exercise were finished, reaction forms were completed by each participant. Not only did this device help to reinforce the learning and serve as an attendance list, it also made possible a survey of some of the feelings of the students.

Concerning enjoyment of the exercise, the videotape group reported significantly less enjoyment (p .003) than the lecture and simulation groups. This result is consistent with some of the research on media in the classroom, which suggests students dislike this technique because of their passive role. In the present experiment, the negative student reaction could be attributed to the televised mass lecture which is used in some of the lower level courses at this University. According to Feezel, "Any use of television should include discussion in small groups during or after broadcast; it is desired by students and seems to be a natural adjunct of the medium."[24]

The findings suggested several implications for teaching and research. These include combining videotape with another teaching technique such as discussion or a simulation exercise; increasing the amount of time used for teaching a unit on Intercultural Communication; employing interaction between white U.S. students and those from another cultural background in dyadic communication and group discussion; and

presenting theoretical material concerning intercultural communication before the simulation exercise; the use of a semantic differential; and videotapes interactions as a behavioral measurement.

Finally, if the basic speech course is to serve as a viable and beneficial experience in the university curriculum and remain relevant in today's learning processes, the critical dimension of intercultural communication must be the subject of further research and investigation.

FOOTNOTES

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[14] Condon and Yousef, 1975, pp. 269-270.

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INTERCULTURAL COMMUNICATION: AN EDUCATIONAL NECESSITY

by Beulah F. Rohrlich*

In the past decade the term Intercultural Communication has been coined to describe the study of the problems confronting members of one culture when they interact with people whose responses are based upon another set of assumptions, beliefs, and values. Scholars from many areas--Anthropology, Linguistics, Political Science, and Speech Communication--are interested in this new discipline, but they have made little concerted effort to formulate a unified interdisciplinary approach that would integrate the disparate parts. Even less attention has been directed toward introducing Intercultural Communication as a required educational unit at the primary or secondary level; at the college level such courses are found (if at all) within Speech Communication departments. Occasionally, a journalism course in International Communication includes a section on intercultural aspects. Since Speech Communication is the process through which people interact on a day-to-day basis, it behooves us as professionals to accept the responsibility of mastering the fascinating but diverse aspects of Intercultural Communication. However, it is my purpose in this paper to urge that we go one step further, that we also accept the responsibility to introduce the area or to integrate it where it exists into mainstream American education on a primary through college level. It is not possible to develop this thesis in depth in a short paper; I will focus only on the need, the rationale, and the scope of material that might be included.

I

Why Intercultural Communication needs to be taught is an important point. Some scholars speak directly to the matter: "Educational institutions in general have failed to teach students how to interact with members of other cultures." Meg Greenfield, writing in Newsweek,[1] states that history should be reintroduced to schools as part of a reconstruction policy in education. But what she is actually advocating is Intercultural Communication by noting that divergent aspects of history make her "get . . . to wondering about the validity of our own assumptions. They induce humility, not pride."[2] As will be explained later, an examination of assumptions, beliefs and values is central to all Intercultural Communication education. In general, the major purpose in learning about other cultures is to understand why and how other groups have "organized their lives to answer the perennial questions of survival and fulfillment."[3]

Since groups interact more and more in today's world, two old adages have become outmoded. "Ignorance is bliss" is one of them, and "What you don't know doesn't hurt you" is the other. Lack of

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intercultural communication understanding can and does, indeed, hurt people by impeding progress if nothing else. Probably the most dramatic instance is that cited by Fisher regarding the U.S. translation of the Japanese work mokusatsu to mean "to ignore" rather than "to refrain from comment" (another equally acceptable translation) in response to the Allies' ultimatum to surrender. It has been speculated that the Japanese cabinet might have supported the Emperor's decision to surrender had not the unfortunate translation put them in an embarrassing situation.[4]

Another example occurred just last January. A perplexed world viewed the Israeli-Egyptian stalemate over peace in the Middle East. President Sadat's move in going to Israel was viewed as extraordinary. Had the public been more aware of the traditional steps in Arabic culture for ending a blood feud, they would have placed his actions into the appropriate framework: the sulha or visit to enemy territory is the first step. It is accompanied by a declaration concerning the desirability of peace. This accounts for the visit and for Sadat's initial remarks. The second step is called an atwa; here the initiator attempts to wipe away that which provoked the blood feud.[5] Some people believe that Sadat's speech to the Israeli Parliament was the fulfillment of that step, since he implied Israel's recognition as a state after twenty-nine years of denial. Whether or not Israel understood these events in their cultural light is debatable. In any case, the weeks then months of stalemate were not what Sadat expected; having completed these steps, he thought Israel would withdraw from Arab lands captured in 1967. The New York Times' news analyst states that the Israelis viewed the speech as containing the basis for the common Arab position from which negotiations toward compromise would begin, a Western interpretation.[6] To the best of my knowledge, only this newspaper focused on the cultural barriers confronting the two countries. It is time that we teach cultural differences and perspectives so that all participants have an accurate and full grasp of events.

II

Why it should fall to the speech communicator to teach Intercultural Communication has already been stated; we deal with the actual process on a regular basis. Speech has often been attacked as having no specific content area of its own. Here is a prime example where our matrix approach can be used to great advantage. For example, we are accustomed to drawing from related disciplines such as Linguistics, Psychology, and Philosophy what is needed to teach how language affects our thinking as a culture. And we can develop a model for Western patterns of thought. Because we have an eclectic, generalist approach we are in an excellent position. Perhaps this is why so much of the theoretical material and applications thus far published are by speech professionals under the sponsorship of organizations like the Society for Intercultural Education, Training and Research, and The International Communication Association. There are now three books suitable as texts at the undergraduate level, and several more volumes useful for senior high and graduate level courses. All are the products of active Intercultural

Communication researchers who are part of Speech Communication departments. Additional texts on the primary and secondary levels are needed, but the present quality and quantity of source material indicate the ability and leadership available within our ranks.

III

Time does not permit a thorough presentation of the scope such an endeavor as Intercultural Communication education might encompass. And, indeed, that is an area in which speech education expertise is needed. However, it is essential to present a set of objectives and to explain some applications. The remainder of this paper will focus on these areas.

Finding Intercultural Communication objectives that are suitable for any unit, be it in the primary or the college classroom, is rather like trying to find universal gestures in nonverbal communication. But if we believe that Intercultural Communication belongs in the classroom, it should be possible to state at least broad objectives that can be scaled appropriately to the student group.

Through Intercultural Communication education the student will:

1. Classify the degree of cultural pluralism within his environment, and within his classroom. Where diversity exists, he will follow the steps outlined below for each culture in addition to the mainstream, making comparisons and contrasts.

2. Gain an understanding of the components of his culture: people, codes, institutions, language and way of life.

3. Gain an understanding of the process of communication in general, and specifically how that process functions in his culture.

4. Gain an understanding of the assumptions, beliefs, and goal orientations of his culture.

5. Examine how perception shapes communication in terms of language and thought patterns.

6. Analyze the nonverbal communication of his culture in terms of artifactual, paralinguistic, kinesic and proxemic aspects.

The listener will note that the approach here is culture specific. I believe it is more expedient, particularly below the college level because it demands less abstraction on the part of the student. When the student has gained an education of his own culture, he is ready to consider other cultures. Without a yardstick (meterstick?), few measurements can be made.

These objectives cover a vast amount of material, some of which is best learned experientially--a very time-consuming process. For this

reason, I have taken the approach of Intercultural Communication education, not merely exposure to a single unit. Speech Communication teachers at the primary and secondary level are not currently in abundance. Therefore, the present teachers would need to augment their Intercultural Communication knowledge by in-service courses. They would then be prepared to introduce an intercultural dimension to many activities already in a primary classroom. For example, students could study not only mainstream holidays but also, Boys' Day and Girls' Day in Japan. At early ages, practical applications take precedence over conceptual learning to the extent that we cannot expect much abstraction; a deeper culture specific awareness would be a desirable goal. While there is not a quantity of media supplements, one that has been most effective in the States is the film Black Rabbits and White Rabbits;[7] with an older group, Eye to Eye[8] is another film that shows how prejudice begins.

Educators are beginning to see the advantages that intercultural learning brings to the classroom. A recent report on dramatic gains achieved when an American Indian tribe, the Havasupai, added bilingual teaching and Havasupai culture are among the most recent successes. The educational gains extended to all of the elementary grades.[9]

Seymour Fersch's book, Learning About People and Cultures, is a welcome addition to material suitable for the secondary level. "Observations through the Cultural Looking Glass" presents a succinct, clear, and well written treatment of ethnocentrism.

At the junior and senior college level a comprehensive, in-depth approach is appropriate, especially for the next ten years, by which time those arriving at college will have had ample grounding--if an Intercultural Communication program were instituted immediately! Until such time, attention at the college level should be on an analysis of mainstream American communication. This would be preceded by some consideration of communication theory and by an analysis of the assumptions and beliefs upon which current cultural value orientations are based. In addition, a thorough treatment of nonverbal communication from an intercultural standpoint should be included. Both kinesics and proxemics are appealing topics, and a wealth of readable, authoritative material now exists. In fact, at least one college course has encouraged students to initiate mini-experiments carried out on small samples. These experiments were summarized and findings were compiled into a booklet distributed at a recent Eastern Communication Conference.[10] Such ventures are commendable because they enable students to gain insight into research facets of Intercultural Communication.

One last thought regarding Intercultural Communication education in the college classroom. As a former teacher of Freshman English, I raise the question of integrating this study with Intercultural Communication. Not only would it provide fertile ground for class discussion, especially if there are international students present, but it would also provide substantive material on which students could base themes. Too often students go far afield in hunting out topics, or

worse still, resort to trivia. Most Speech Communication professors have excellent grounding in English writing skills, and are as dedicated to improving students' writing as are their colleagues in English departments. Using an intercultural communication text rather than a set of collateral readings (usually essays or excerpts from non-fiction) would broaden the students' understanding and stimulate interest in culture. A batch of freshman themes based on Horace Mann's popular article, The Nacimera,[11] is bound to produce some lively points of view. Interdisciplinary cooperation between English and Speech Communication professors is long overdue.

Educational institutions at all levels are striving to improve their educational base: to educate the "whole person." What better way can there be than to use Intercultural Communication which incorporates a deeper understanding of one's self, one's roots, and one's senses. These all are threads from which the fabric of human relations is woven; from this fabric each student can then design a communication pattern for his interpersonal relationships.

FOOTNOTES

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EVALUATING THE COMMUNICATIVE ACT OF ORAL INTERPRETATION

by Keith Brooks*

The academic study of the classroom activity of oral interpretation involves three major phases: (1) preparation--including literary analysis, listener analysis, self analysis and communicative analysis, (2) the communicative sharing--including the time frame of the actual sharing of the literary experience, and (3) evaluation--including evaluation of the reader's preparation and evaluation of the reader's sharing. In total, the activity involves preparing, sharing, and evaluating.

This paper concentrates on the latter: evaluating the communicative act of oral interpretation. Our concern with evaluation will lead us, through introspection, back to the reader's preparation and the reader's sharing.

Oral Interpretation Defined

Before proceeding with our emphasis on evaluating the communicative act of oral interpretation, I believe it important that you understand my frame of reference: my definition of the communicative act of oral interpretation. Of course, it would be splendid if I could gain your understanding and your acceptance of my definition. But, if not, I assure you that acceptance can wait. Neither international nor intercultural affairs will be adversely effected. To the contrary, they might be heightened. We could concentrate this year on understanding and another year on acceptance. Any arrangement involving the prospect of a return trip is delightful to acticipate. So--on with understanding.

My definition is as follows: The communicative act of oral interpretation is the process by which a reader, communicating from the manuscript through vocal and physical suggestions, stimulates a listener response that is favorable to the reader's judgments of the intent of literature.

The minimal implications of this definition are: (1) oral interpretation is primarily concerned with communication; (2) the communicative act of oral interpretation involves a listener, an oral interpreter, and a piece of literature--each dependent on the other; (3) the listener is stimulated by the vocal and physical suggestions of the oral interpreter; (4) the listener response is favorable when it reflects and fulfills the suggestions (judgments) of the oral interpreter; (5) the oral interpreter's judgments are dependent on a study of the intent of the literature.

The first two implications speak for themselves. The others deserve additional comment, since they represent three of the most important concepts in oral interpretation and they are most directly

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related to evaluation.

The listener is stimulated by the vocal and physical suggestions of the oral interpreter. In view of the fact that we have only two ways of communicating with a listener--vocally and physically--it follows that vocal and physical cues must be evaluated for their vividness and accuracy, based on the interpreter's judgments of the intent of the literature. If the listener lacks sufficient direction from the reader's cues, he or she cannot be expected to become involved, as the interpreter intended, in the literary experience being communicated. If the interpreter's cues are confused, it follows that the listener's response will be confused. The function of the interpreter is to assist the listener. The better the assistance (the more vivid and accurate the vocal and physical--it follows that vocal and physical cues must be evaluated for their vividness and accuracy, based on the interpreter's judgments of the intent of the literature. If the listener lacks sufficient direction from the reader's cues, he or she cannot be expected to become involved, as the interpreter intended, in the literary experience being communicated. If the interpreter's cues are confused, it follows that the listener's response will be confused. The function of the interpreter is to assist the listener. The better the assistance (the more vivid and accurate the vocal and physical suggestions), the better the response. It follows, therefore, that if the listener's response is not what the interpreter intended it to be, we must evaluate the assistance provided by the interpreter to diagnose the problem.

The word suggestion is considered by many to be the all-important qualifying term in the communicative act of oral interpretation. Many authorities would say that oral interpretation is the art of suggestion. The oral interpreter, in sharing a literary experience with a listener, has the function of guiding the listener in the desired direction until he is capable of completing the literary journey himself. The oral interpreter works with the listener rather than performing for the listener. The oral interpreter suggests, and if his vocal and physical suggestions are vivid and accurate, the listener will be able to fulfull those suggestions in his own mind. Listener involvement and concentration allow the listener to recreate the literary experience suggested by the oral interpreter. The oral interpreter would be leaving the realm of suggestion, if the vocal and physical cues became so literal that the listener could remove himself from the process and simply witness the literary experience as though it were separated from him--on stage. If, then, we are to talk in terms of interpreter function and listener function, we can summarize by saying that the function of the interpreter is to suggest the potential of the literary experience, while the function of the listener is to fulfill the potential of the literary experience in his own mind. These functions provide two additional considerations for evaluation: did the interpreter assume the appropriate function, and did the listener assume the appropriate function.

The listener response is favorable when it reflects and fulfills the suggestions (judgments) of the oral interpreter. Effectiveness of the communicative act is evaluated, during the ongoing process, on the

basis of listener response. When a listener becomes involved in a literary experience as the reader intended him to become involved, the communicative act has been effective. When a listener fails to respond in this way, the fault rests with one or more of the following: ineffective listening, ineffective and/or insufficient cues from the interpreter, and inappropriate literature (it may be inappropriate to the listener, to the interpreter, or to oral interpretation).

The oral interpreter's judgments are dependent on a study of the intent of the literature. Too often we place an impossible burden on the student by asking the question, "What was the writer's intent?" We seem to forget that the writer's intent may have long ago been lost in translation. Much of our early literary heritage has come down to us anonymously or through translations that each time remove the work from the original writer. Even when the writer is known and is a famous literary figure, his or her specific intent may not be known. In fact the writer's intent may have never gotten into the literature in the first place. Or, indeed, as we know from interviews with writers, past and present, many were simply unsure of their intent or, if not unsure, preferred that the reader make the decision on the basis of the literature itself.

If the writer's intent can be documented, fine. That information would be a valuable supplementary resource to the interpreter. But, to require the student to identify the writer's intent is to impose a requirement which has boggled the minds of scholars throughout the ages. It is an unfair requirement. The appropriate requirement, it seems to me, is to ask the student to study the manuscript--thoroughly and diligently--for the purpose of making judgments on the intent of the literature. Good literature tends to reveal more and more of itself as we continue to search and research.

Our first obligation is to discover the intent of the literature through a close examination of the text. During the communicative act, the interpreter must be confident of those judgments.

Discussion following the communicative act may reveal meanings not previously grasped, and as a result, a post-discussion reading may be improved. However, as previously stated, if the interpreter is confused during the communicative act this uncertainty will be communicated to a sensitive listener. Also, different readers' judgments of the intent of the literature will frequently vary in shades of emphasis. This is to be expected. The individuality of the reader should not be denied. The personality of the reader should be a unique and important part of each reading. Nevertheless, the interpreter should always be able to justify the judgments made on the basis of the research on the literature, the writer, and, when possible, the critical reviews of the literature and the writer.

The Graphic Model

The graphic model of the communicative act of oral interpretation (see Table 1) may help to further clarify and refine my definition. The

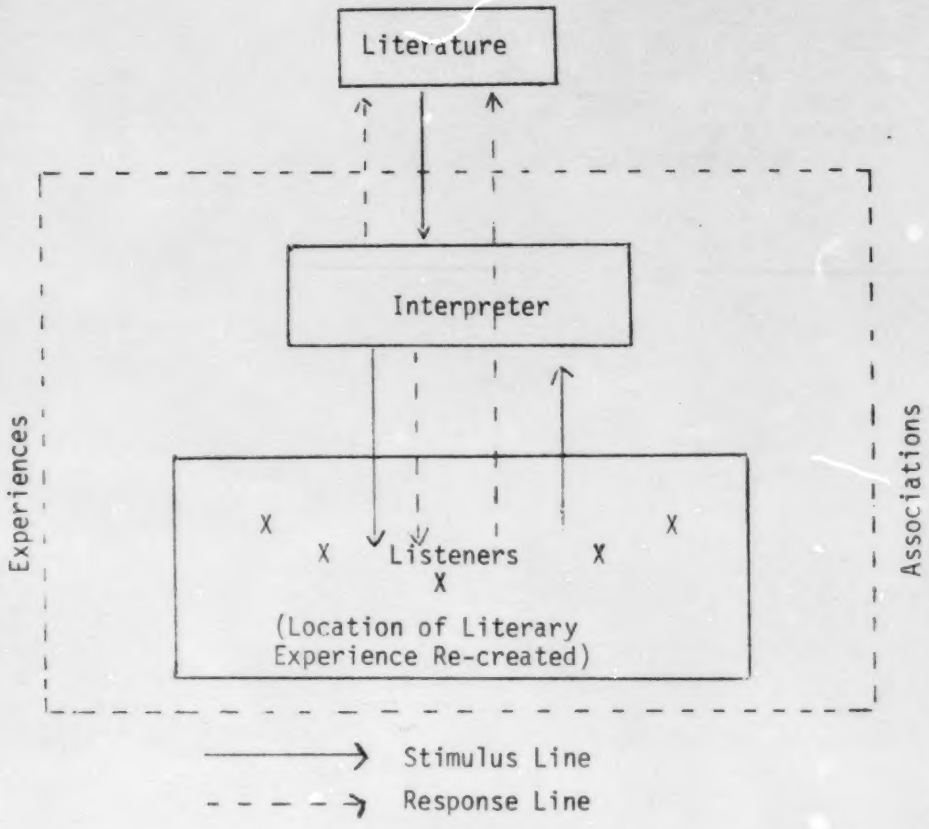
model highlights the three separate entities in oral interpretation (literature, reader, listener) and suggests the interdependence of each on the other.

The stimulus-response lines represent the processes (dynamics) of the communicative act and their relationships. In the upper portion of the model, the lines indicate that the literature stimulates the reader and that the reader responds to the literature. This relationship should be regarded (1) as prerequisite to the reader's communicating with the listener and (2) as a continuing process while reading to the listener.

The lines going from the interpreter to the listeners indicate that the interpreter stimulates the listeners (with vocal and physical cues) and that the interpreter responds to the listeners. These responses to the listener represent the adjustments of the interpreter: the feedback. Feedback in this instance is defined as the interpreter's adjustment to the listeners responses. Feedback is recognized as an important adjustment factor in the behavior of all communicators, and certainly needs to be dealt with in the communicative act of oral interpretation.

TABLE 1

Graphic Model of the Communicative Act of Oral Interpretation



In following the lines leading from the listener, we note that the listener stimulates the interpreter and, most important, that the listener responds to the literature through the interpreter. Note that this response neither ends with nor circumvents the interpreter. It goes through the interpreter to the literature. Listener involvement is aided and directed to the literature by the vocal and physical suggestions of the interpreter.

The communicative act of oral interpretation, the ongoing process of achieving a fusion of literature, reader, and listener, is an experience in which all participate. The reader, stimulated by the literature, participates by his vocal and physical suggestions; they, in turn, stimulate the listeners. The Xs in the diagram represent the realm of the listeners (audience). The participation of the listeners in the experience is indicated by the box surrounding their area, which is identified as the "location of the literary experience recreated." This represents the notion, previously discussed, that a listener in oral interpretation cannot sit back and witness a literary experience as if he were in the theatre responding to actors. Each must actively participate in the literary experience by listening imaginatively, catching cues from the reader, so that he can recreate the experience by fulfilling it in his own mind.

A final concept is suggested by the broken-line box surrounding the reader and the listeners. This area is identified by the words experiences and associations. Human behavior is dependent, in large part, on past experiences and associations, which differ from person to person. Therefore, the reader's response to the literature through the reader's suggestions is governed, in part, by his own experiences and associations.

Particular attention needs to be given to the location of the reader in the graphic model. This location is significant for at least four reasons. (1) The location identifies the reader as the middleman (the expressive agent, the dynamic means to an end) between literature and listener. (2) The location, apart from the literature and the listeners, implies that the reader in oral interpretation retains his own identity. (3) The location suggests a degree of artistic detachment from the literature. Although the stimulus-response lines reveal the ongoing process of empathy, the interpreter functions as a controlled observer. The interpreter is separated from the literary experience recreated because he or she is carrying out a suggestive function that allows the listeners to have the fulfilling function. (4) The reader's communicated suggestions, represented by a stimulus line, are focused directly into the realm of the audience.

With this frame of reference in mind, I believe we can more profitably proceed to a discussion of evaluation.

Evaluation in General

Evaluation is most useful when its function is to educate. As strengths, weaknesses, and relationships are clarified, so should

understanding of the communicative act be heightened. As understanding is heightened, so should skill achievement be advanced. Research supports the contention that a theoretical rational (an understanding of process) sustains, and often heightens, skill achievement. It is, therefore, just as important to teach evaluation techniques as it is to teach the techniques for reading aloud.

Furthermore, the evaluation responsibility must never rest solely with the instructor. Peer evaluation among students is just as important as instructor evaluation of students, for a number of reasons: (1) As a student improves in the ability to evaluate others, so can the student improve in self-evaluation, (2) as a student improves in the ability of self-evaluation, so is the student better prepared in efforts of self-improvement, (3) group rankings of peers tend to be highly reliable as the group gains an understanding of the evaluative criteria used, and (4) reliable group rankings provide checks on instructor biases (checks that each of us need from time to time).

If we are genuinely concerned with the extent of the understanding and appreciation of the literary experience communicated to an audience, we must be willing to allow that audience to indicate its collective understanding and appreciation. The instructor alone can not speak for the audience.

Therefore, it is important that the student become class oriented, rather than instructor oriented. After all, one of the functions of oral interpretation is to involve the audience (not just the instructor) in a literary experience. This is admittedly difficult if the "reward" comes from the instructor only. Students, like all other groups, prefer to please the source of the reward and, unfortunately, the source is too often the instructor only. Certainly, as faculty we are the most highly specialized listeners in the classroom and the most expert in understanding and articulating the evaluative criteria. But--we must allow our students to gain this expertise also. And we must allow their expertise, as it develops, to also become the source of the interpreter's reward. As students begin to gain these evaluative abilities (usually about mid-term in a course), their collective judgments do become highly reliable. So, let me plead with you to teach your students to be critical evaluators of the communicative act and that by mid-term you will allow them to share in the source of the reward (grading). If we are agreed that the function of the oral interpreter is to stimulate a favorable response from a group of listeners, then we must agree that the test of effectiveness is determined by gauging the response of the group.

There are many ways of evaluating the communicative act of oral interpretation. Oral and written critiques by students and by the instructor are among the most popular methods. Oral discussions have particular value in that standards are exposed for the benefit of the entire class. Scales and checklists, including tests for comprehension, tests for empathic response, forced-choice scales for evaluating achievement as oral interpreters, checklists for describing behaviors and a host of other evaluative systems are available and, more importantly, are

in continuing need of redevelopment and refinement. These evaluative systems focus attention, for the most part, on (1) the understanding and appreciation of the literary experience communicated (the effect criterion), or on (2) the appropriateness of the methods used (the technique criterion).

The Effect Criterion

In evaluating the audience's understanding and appreciation of the literary experience communicated we are in actuality evaluating the literature, the interpreter, and the listener. A lack of understanding and appreciation may have been due to the fact that the literature selected was inappropriate to the particular occasion or the particular audience. The interpreter may have been superb and the listeners may have demonstrated a high level of concentration but, unfortunately, the literature selected was wrong (too abstract, too elementary, too controversial, etc.). A lack of understanding and appreciation may have been due to the fact that the interpreter lacked appropriate skills in involving the listener (poor introduction, inappropriate vocal and physical responsiveness). A lack of understanding and appreciation may have been due to the fact that the listener simply was not listening. The choice of literature was appropriate and the interpreter superb but the listener simply didn't listen--for any number of reasons. What's to be done? The answer, I believe, is student involvement in evaluation. If the listener knows that he may be called upon for a response, oral or written, he tends to become a better listener. This in itself is another justification for student evaluation.

I would like to illustrate the effect criterion by briefly discussing and exhibiting three scales: (1) The General Effectiveness Scale, (2) The Oral Interpretation Performance Scale, and (3) a Profile of Intent versus Profile of Response.

1. If you are interested in gauging the degree of involvement of listeners in the oral interpretation of a piece of literature, you might use The General Effectiveness Scale (see Table 2). In using this scale, the rater can check a continuum from "exceptional" to "lacking" to indicate his or her degree of involvement in the literary experience communicated. The most reliable index of effectiveness for a particular interpretation will be revealed by determining which category on the continuum is the average response for the entire class plus the category checked by you, the instructor. The response of the instructor should be heavily weighted (perhaps 50%), at least during the first few weeks of your term. This scale is particularly useful during the first weeks of the term, before the students have mastered the detailed criteria.

2. If you are interested in getting a group response to several criteria (each of which is an important part of the total communicative act), use The Oral Interpretation Performance Scale (see Table 3). This scale allows the listeners to evaluate the interpreter's introduction, the appropriateness of the vocal responsiveness, the appropriateness of the physical responsiveness, the appropriateness of the selection, and the overall effectiveness. Each criterion is scored on the basis of 1

TABLE 2

THE GENERAL EFFECTIVENESS SCALE

Degree of Listener Involvement	Oral Interpreters				
	(1)_____	(2)_____	(3)_____	(4)_____	(5)_____
Exceptional					
Very Good					
Average					
Lacking					
	Listener:_____				

TABLE 3

THE ORAL INTERPRETATION PERFORMANCE SCALE

(1 - Weak)	(3 - Average)				(5 - Strong)
Criteria	Oral Interpreters				
	(1)_____ (1-5)	(2)_____ (1-5)	(3)_____ (1-5)	(4)_____ (1-5)	(5)_____ (1-5)
Introduction					
Appropriateness of Vocal Responsiveness					
Appropriateness of Physical Responsiveness					
Appropriateness of Selection					
General Effectiveness					
Sum of Scores					
Rank Order					
	Listener:_____				

to 5 (weak to strong). Columns are provided for the scoring of five interpreters. It is important that the listener respond to each of the criteria in terms of the literature being read, keeping in mind that what is appropriate to one piece of literature is not necessarily appropriate to another selection. If desired, the oral interpreters for the day may be ranked by totaling their individual scores and assigning their rank order in terms of the sum of their scores. Although competition per se may not be a laudable objective, the motivation stimulus of ranking has merit from time to time.

3. Another interesting and worthy measure of the interpreter's success in communicating what he believes to be the intent of the literature is the comparison of the interpreter's pre-reading judgments with the composite post-reading judgments of the listeners. A comparison of the interpreter's profile of judgments intended to be communicated with the composite listener profile revealing what was actually received will reveal discrepancies (if any) and provide an excellent basis for evaluation and for class discussion.

For example, let us assume that the student is reading from Portrait of the Artist as a Young Man, by James Joyce. The student may intend to select excerpts that suggest three major ideas. For example: (1) There is an intermingling of the world of reality and the world of a young man's fantasy, dominated by the irreverence of youth as he confronts the approach-avoidance duality of the flesh and the spirit. (2) Stephen Dedalus's world is warm yet lonely; it is a place where beauty is the rare truth, but ugliness is ever present. (3) The church was a dominant feature in the life of young Dedalus, but he was never able to completely embrace his religion. Having made the judgments of the intent of the literature, the student could now prepare a list of polar opposites appropriate to aspects of each of the three major contentions. The Profile of Interpreter's Intent (see Table 4) illustrates how the series of continua might be represented. (The check marks in Table 4 represent the student's pre-reading judgments). Table 5 shows the composite audience profile, revealing the collective judgment of the group response after the reading.

The composite audience profile was very similar to the interpreter's pre-reading profile with the exception of the third category. In other words, the interpreter received the response sought in terms of the first two categories, but was not successful in communicating the pre-reading judgments concerning the relationship between Stephen Dedalus and the church. Why? Were the interpreter's judgments about the intent of the literature in error? Were the interpreter's judgments on content acceptable, but the judgments on delivery in error? Did the interpreter's cutting distort the appropriate context for the listener? Or was there another reason for this discrepancy?

This system pinpoints areas of effective and ineffective communication in terms of listener response and, in so doing, improves the focus of class discussion. Also, it provides a highly reliable index of effectiveness. The system is efficient, and each student can construct continua appropriate to his literature prior to the class period.

TABLE 4

Profile of Interpreter's Intent

Literature: Portrait of the Artist as a Young Man

General Reactions to the Content

reality	___	___	___	✓	___	___	___	fantasy
reverence	___	___	___	___	___	___	✓	irreverence
loss	___	___	___	___	___	___	✓	discovery
flesh	___	___	___	___	✓	___	___	spirit
resistance	✓	___	___	___	___	___	___	passiveness

General Reactions to the Character of Stephen Dedalus

inner	✓	___	___	___	___	___	___	outer
warm	✓	___	___	___	___	___	___	cold
beauty	___	___	✓	___	___	___	___	ugliness
alone	✓	___	___	___	___	___	___	together
submission	___	___	___	___	___	___	✓	resistance

General Reactions to the Relationship Between Stephen Dedalus and the Church

attachment	___	___	___	___	___	✓	___	detachment
acceptance	___	___	___	___	___	___	✓	rejection
guilt	___	___	___	___	___	___	✓	innocence
injustice	✓	___	___	___	___	___	___	justice

Name: _____

TABLE 5

Profile of Audience Response

Literature: Portrait of the Artist as a Young Man

General Reactions to the Content

reality	___	___	___	✓	___	___	___	fantasy
reverence	___	___	___	___	___	✓	___	irreverence
loss	___	___	___	___	___	___	✓	discovery
flesh	___	___	___	___	✓	___	___	spirit
resistance	___	✓	___	___	___	___	___	passiveness

General Reactions to the Character of Stephen Dedalus

inner	✓	___	___	___	___	___	___	outer
warm	✓	___	___	___	___	___	___	cold
beauty	___	✓	___	___	___	___	___	ugliness
alone	___	✓	___	___	___	___	___	together
submission	___	___	___	___	___	✓	___	resistance

General Reactions to the Relationship Between Stephen Dedalus and the Church

attachment	___	___	✓	___	___	___	___	detachment
acceptance	___	___	___	✓	___	___	___	rejection
guilt	✓	___	___	___	___	___	___	innocence
injustice	___	___	___	✓	___	___	___	justice

Name: _____

The Technique Criterion

If it has been determined that the communicative act was not effective, in terms of the effect criterion, attention needs to be given to the specifics of the communicative process itself. It may be that the fault rests with the cues (the vocal or physical suggestions) communicated by the interpreter. If so, it is the appropriateness of the cue to the literature being read which needs to be investigated.

A discussion of the vocal cues might include such questions as these. Were the vocal intensities appropriate to the intent of the literature? Were the tempos appropriate to the intent of the literature? Were the sounds appropriately audible and intelligible and meaningful? Were the vocal qualities appropriate to the intent of the literature?

A discussion of the physical cues might include such questions as these. Were the degrees of directness appropriate to the intent of the literature? Were the suggestions of muscle tonicity appropriate to the intent of the literature? Were the gestures suggested appropriate to the intent of the literature? Was there a totality of physical responsiveness and, if so, was it kept within the realm of suggestion?

It is entirely possible that a major clue rests with the question, "Did the cues, vocal and physical, complement each other?" If so, was the complement appropriate to the intent of the literature? In total, there is considerable merit to the idea of letting the literature dictate the response.

The technique criterion is frequently used prior to any consideration of the effect criterion. The assumption, in these instances, is that techniques need to be improved in order to gain the desired effect. There is nothing wrong with the assumption, so long as it is recognized that techniques are a means to an end.

The Classroom Interpretation Checklist (see Table 6) may assist you and your students in evaluating techniques.

Some Final Thoughts

Regardless of the scale or checklist employed, it must be usable within the time limits of your class period. Certainly there are many more categories and specifics that could be included, but a form that covers several pages would be too long to be useful during a class period and would tend to reduce critical focus. The problem, then, is to select those categories that would best assist you and your students in evaluating others and in developing evaluative standards. Leave the rest to oral and written critiques. Also, it is important that the categories be limited to observable traits: those characteristics that can be seen or heard. In selecting the traits to be listed in your checklist, be sure that the vocabulary is understood by everyone. The intent is to be as objective as possible.

Above all . . . enjoy evaluating yourselves and others. And, in the process, be sure that you always take the time to care!

TABLE 6

CLASSROOM INTERPRETATION CHECKLIST

Interpreter:_____ Date:_____ Assignment:_____

Introduction

Delivery: Effective___ Ineffective___ Inconsistent___
Content: Stimulating___ Not Stimulating___ Inconsistent___
Comments:_____

Appropriateness of Vocal Responsiveness

Sounds:	Meaningful___	Not Meaningful___	Inconsistent___
Quality:	Appropriate___	Inappropriate___	Inconsistent___
Volume:	Appropriate___	Inappropriate___	Inconsistent___
Tempo:	Appropriate___	Inappropriate___	Inconsistent___
Intensity:	Appropriate___	Inappropriate___	Inconsistent___
Intelligibility:	Good___	Not Good___	Inconsistent___
Pitch:	Appropriate___	Inappropriate___	Inconsistent___
Phrasing:	Appropriate___	Inappropriate___	Inconsistent___
Motivation:	Good___	Not Good___	Inconsistent___

Mispronounced and Misarticulated Words:_____

_____

Comments:_____

Appropriateness of Physical Responsiveness

Totality:	Consistent___	Inconsistent___	
	Realm of Suggestion___	Literal___	Inconsistent___
Focus:	Appropriate___	Inappropriate___	
	Appropriateness	Inconsistent___	
Motivation:	Good___	Not Good___	Inconsistent___

Comments:_____

General Effectiveness

Attitude: Helpful___ Not Helpful___
Preparedness: Sufficient___ Insufficient___

Comments:_____

_____

Listener:_____

The tables in this manuscript were prepared and tested in the classroom by Dr. Brooks during the past decade. They, along with some of the principles detailed in this manuscript, appear in his co-authored textbook (with Bahn and Okey): The Communicative Act of Oral Interpretation, Second Edition, 1975, Allyn-Bacon, Inc., 470 Atlantic Ave., Boston, Massachusetts 02210.

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ON THE SO-CALLED RIGHT TO COMMUNICATE[1]

by Mark Coleman*

Two Books

Two books recently published in Hawaii serve to highlight the international attention that has increasingly been devoted to the subject of a so-called "right to communicate." Scholars from around the world and representing diverse social science disciplines have contributed to these two essay collections in an attempt to define the parameters of this "emerging concept."[2]

In the order in which they were published, The Right to Communicate: Collected Papers (Honolulu: Social Sciences and Linguistics Institute, University of Hawaii, 1977) contains twelve seminal articles, most of which were written before organized international discussion on the subject was initiated by the editors: Jim Richstad--a Research Associate of the Communication Institute at the East-West Center in Honolulu--and L. S. Harms--a Professor of Communication at the University of Hawaii (both in collaboration with Kathleen A. Kie).

Evolving Perspectives on the Right to Communicate (Honolulu: East-West Center, East-West Communication Institute, 1977)--also edited by Richstad and Harms--is basically an expansion on Collected Papers. In fact, the contributors to this second, larger volume presumably based their remarks on a prior reading of a pre-publication copy of Collected Papers.[3]

A Key Viewpoint

A key viewpoint surrounding the publication of both Collected Papers and Evolving Perspectives is that they "explore, probe, analyze the 'Right to Communicate' from all angles and all points of view."[4]

However, a careful review of the contained articles demonstrates that a balanced, scholarly discussion, representing "all points of view," does not necessarily derive from an international collaboration of authors. The fact which has been overlooked--due to the distracting cosmopolitan backgrounds of the authors--is the extent to which their viewpoints converge, and on which critical assumptions.

The Concept

The concept of the Right to Communicate has been attracting increased attention since it was "first enunciated in 1969 by Jean d'Arcy."[5]

---

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Actually, d'Arcy was only lucky enough to first coin the phrase "right to communicate." The sentiments he expressed were hardly new,[6] but for first coining the phrase d'Arcy has gone down as a virtual visionary among scholars who have devoted much of their recent efforts to elucidating this concept.

L. S. Harms and Jim Richstad--editors of these two companion compendiums of essays on the Right to Communicate--refer to d'Arcy's short article as a "classic statement,"[7] which pointed the direction "toward a new paradigm for the field of communication: Humankind has the Right to the Resources required to serve communication Needs."[8]

The vast political-economic implications of this audacious "new paradigm" should immediately be obvious to the most rudimentary social observer, yet this "right to Resources" concept (a spin-off apparently of the Right to Communicate) is endorsed explicitly by most of the over thirty international contributors to Collected Papers and Evolving Perspectives and implicitly by the rest.

Common Agreement

Margie Nelson ascertained through scientific content analysis of these all together 34 essays that ". . . there seems to be agreement. . ." among the many authors ". . . that the purpose for a Right to Communicate is the equalizing of access to resources required to meet human communication needs. . . ."[9]

Importance of the concept of the Right to Communicate is not to be underestimated, according to Nelson. "Even if it progresses no further than the present discussion," she writes:

> it will have generated and spread new ideas regarding the meaning and importance of communication as well as pointing the way towards new conceptions for creating and managing telecommunication systems. This latter represents a significant development in the field of communication. Communication technologies are now being referred to as necessary resources for which local, national and international policies and plans are required if they are to be developed and controlled in desirable ways.[10]

The question immediately arises of "desirable ways" according to whom? In any case, later Nelson states:

> An evolving policy/planning science for communication systems is bound up with all the central issues of the Right to Communicate: What are individual and social communication needs? Are people and societies entitled to the resources required to meet these needs? How and to whom will these resources be allocated?[11]

Nelson's comments at least leave the door open to those who might suggest that people and societies are not "entitled to the resources required" to meet their "communication needs," although to have to

respond to the question as she has posed it is somewhat unfair.

On what basis should people and "societies" be "entitled" to the resources required to meet communication needs? What ethical assumption(s) is(are) involved at the base of a right that is "enriched" with such concepts as "equality, responsibility, feed-back, access, participation, multilogue, self-management, development, self-reliance, humanism, solidarity?"[12]

Applications and Obligations

Some of the applications of the "right to communicate" border on the ridiculous: Aldo Armando Cocca states that he considers the right to communicate a "double-purpose right" and so "that is why the telephone should be answered, so as to respect the right of others to communicate, or to be replied to."[13]

The primary definition of the word "should" is "obligation, duty, etc."[14] If a Right to Communicate as seen by Cocca is ever universally implemented you may one day be required to answer your phone regardless of your own desire to "communicate," unless, of course, you can prove "it is known who is calling, or the contents of the communication are known," for which "the lack of an answer ought to be seen . . ." as the ". . . right to be selective."[15]

But, as most of the authors admit, "the right to communicate, to be effective, must impose an obligation somewhere."[16] Article 29, Section 1 of the Universal Declaration of Human Rights (1948)--cited by Edward Ploman as an element of the "present international legal framework"[17] of the right to communicate--expresses quite accurately the dominant view of the current "right to communicate" advocates:

> 1. Everyone has duties to the community in which alone free and full development of his personality is possible.

Freedom and Rights

Several authors allude to the distinction between freedom (or liberty) and rights, but Ithiel de Sola Pool explains the distinction best:

> A <u>right</u> is a claim that another should do (or refrain from doing) a certain thing, such that if one acts wrongly one may claim reparation. (Obviously, if A has a right, B has a duty.)
>
> A <u>liberty</u>, however, does not involve a claim on another; it is what one may do on one's own. If A has the liberty to do a certain act, B has no right to claim a reparation.[18] (original italics)

Thus a "right to communicate" suggests that "communication resources are needed to give meaning to the right to communicate,"[19]

and that if such a right is to exist, an obligation must be imposed on some specific operator of communication facilities."[20] The freedom to communicate, Harms and Richstad correctly point out, suggests that "you can if you can."[21] Implementation of the right to communicate entails that "someone or something must make sure you can."[22]

Enter the State

But Ithiel de Sola Pool worries for "free speech" over the prospect of imposing such an obligation (to share the communication facilities with others) on a "private owner of a medium of communication." However, like most everyone else involved in the current Right to Communicate discussions, Pool finds desirable the idea of shifting responsibility to share communication facilities to "specially governmentally funded" media.[23] According to Pool:

> . . . there is no possible objection from a free speech point of view to society using some of its collective resources to make more communication facilities available to persons who would otherwise be without them.[24]

Pool totally disregards the issue of where "collective resources" come from. He says that although "proposals to extend . . . public access facilities must be judged on their merit in terms of cost and benefit . . . in principle they are desirable.[25]

Stig Hadenius, speaking in Berlin in June, 1977, concluded his address by saying frankly that "the right to communicate can become a reality only if the State will take a responsibility for the development of communication structure."[26] Not unaware of traditional distrust of government, Hadenius implores us as to the importance of being able to "free oneself of the old outlook on the State, where it is seen only as an enemy."[27]

A Third Way

Stig Hadenius talks about a "third way" in communication policy, one that is neither the "Eastern model with strong government control over the information policy or the Western one with domination by news companies that operate on a commercial basis."[28]

Commercial communication operations are also denigrated by Bertil Zachrisson of Sweden, who writes that concerted efforts are needed to "fight" commercial interests in the cutlural sphere. However, both nationally and internationally such efforts must neither include totalitarian censorship nor "excessive laissez faire."[29]

And Jean d'Arcy in 1969 recommended a kind of "two tiered structure" (a blend of government and commercial operations) "similar to that found for broadcasting in many countries . . . as the regional and eventually global pattern for the operation of direct broadcast satellites."[30]

Social Control

Other writers with designs to include the State as an element of their ideal communication policy decision-making environment include Gunnar Naesselund, who would use communication to promulgate "program support information" (propaganda?) to aid governments in the implementation of their national development plans.[31] Naesselund openly admits that such policies are "normative instruments" and "agents of socialization and social control."[32] (original italics)

Jean d'Arcy recognized this back in 1969 when he stated that those in power "have always known that he who controls communication effectively controls society."[33] And of course the truth of this contention has been recognized much longer than that.[34]

Essentially the tone of discussion among communication scholars has not changed much since the days when publicist Edward Bernays in 1928 wrote that "the conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country."[35]

Harwood Childs in 1936 wrote that "in both dictatorships and democracies propaganda is, as it has always been, an indispensable agent of social control."[36] In 1934 Childs noted that:

> . . . with the resources at their command those in official position are capable of wielding extensive control over the minds of citizens, a control that becomes increasingly powerful as the operation of government becomes more complex and far-reaching. The mobilization of public opinion to further particular government policies has become, in fact, a requisite of successful governmental operations."[37]

Contrast this to the conclusion of a 1966 Unesco meeting in Bangkok on media which encouraged government planners to consider broadcasting as an agent to implement a particular plan. "Otherwise, for sheer lack of communication and the resultant inability to obtain the cooperation of the people, the success of the plan may be jeopardized."[38]

Elitism

Clearly elitism permeates the "Right to Communicate" discussion. For example, of the two economists who contributed to this international discussion, Jerzy Mikulowski Pomorski smugly asserts that "when we are dealing with social needs, we are often dealing with needs that are not requested or perceived by individual members of the society as necessary for their interests."[39]

Economic Insight

The other participating economist, Donald McL. Lamberton simply, matter-of-factly points out that for the right to communicate to become "a reality and beneficial . . . the policies of the state . . ." will need to be "carefully coordinated to that end. The information process is such a pervasive influence that almost all aspects of government are involved. The coordinated would, for example, need to extend to policies relating to employment, regional development, immigration, science and technology, patents, foreign investment, consumer protection, and fiscal and monetary management."[40]

The Basic Assumption

Overall, the right of the State to impose duties and limitations on citizens is clearly the assumption most basic to the viewpoints expressed in Collected Papers and Evolving Perspectives. State activity is indicated directly by the consensual contention that "Humankind has a right to the communication resources required to serve communication needs," as well as by the designs of the "communication policy planners."

Communication Policy

L. S. Harms defines communication policy as "both the development of rules, regulations and guidelines that direct human communication behavior and the directives that determine the development and distribution of communication technology."[41]

Harms does note that "government policy formulation typically serves the communication needs of government first" and there is little evidence that "those who formulate communication policy inquire whether or not a proposed policy does or does not advance the Right to Communicate."[42] Partly for this reason did L. S. Harms decide during the early seventies to initiate "extensive multicultural dialogue" in an effort to transcend the often contradictory communication policies of current nationalist governments.

The New International Communication Order

Dr. Harms has stated that he had been interested in world order research for some time before he affirmed the need for a "new international communication order."[43] Working in the international, multicultural atmosphere of the University of Hawaii and the East-West Center, and following somewhat the transnational, quasi-official model provided by the International Telecommunication Union,[44] it seems Dr. Harms would like to see the internationally (or transnationally) discussed and endorsed communication policies diffused to and implemented at the national level, serving ultimately to bring the internal policies of Earth's many nations into closer alignment with each other, with the object of guaranteeing in so far as possible the so-called Right to Communicate. In lieu of an explicit one-world government, the I.T.U. functional model

holds out the most promise as a means to implement consistent world-wide communication policies.[45]

No Big Hurry

But then neither Dr. Harms nor anyone else seems to be in a particularly big hurry to develop a universally applicable Right to Communicate concept. In fact, in 1972 L. S. Harms and Jean d'Arcy agreed that they would not rush to provide the world with a concise, precise definition of the Right to Communicate (through the primary means of international discussion before the "turn of the century."(!)[46]

The Strategy

In their paper "Right to Communicate: Human Rights, Major Communication Issues, Communication Policies and Planning" in Collected Papers, Harms and Richstad asserted that "a global Right to Communicate can only emerge from a systematic discussion of issues viewed from a variety of sociocultural perspectives."[47]

Echoing the advocates of a "third way," Harms and Richstad suggested an approach that "takes its shape out of the implicit moral approach and the explicit positive approach . . ." which they do not see "as a compromise, but perhaps as a genuine alternative."[48]

Hanno Hardt refers to this as the:

> sociocultural interpretation of a theory of law that takes into account not only the nature of human beings, but also the social environment with its changing norms and value-orientations. It permits the existence of many "right" or "good" ways of solving problems through legislation or judicial decision-making. The absence of absolute standards allows for greater flexibility of legal norms and the impact of different moral standards upon the regulating forces of society.[49]

In other words, the Right to Communicate should be determined primarily according to the norms and laws of society, whatever they may be in any particular area.

Such is the advantage of vagueness. Thus Margie Nelson wrote that "it is possible that the Right to Communicate will never assume the definitive characteristics of the more specific rights contained within it, but may continue to develop and change in accordance with the alterations occurring within society."[50] This attitude moved 1974 Nobel-prize-winning economist F. A. Hayek to write back in the forties that "to advocate any clear-cut principles of social order is today an almost certain way to incur the stigma of being an unpractical doctrinaire. It has come to be regarded as the sign of the judicious mind that in social matters one does not adhere to fixed principles but decides each question "on its merits;" that one is generally guided by expediency and is ready to compromise between opposed views."[51]

Implementation of the Strategy

But recall that equality of access to media has been heralded and notions of popular participation in policy decision-making entertained. The first level of input has been (and continues to be) scholarly discussion on an international level, much of which can be found in Collected Papers and Evolving Perspectives. Harms and Richstad believe that "the process by which we develop the Right to Communicate becomes a critical element in the right itself. Just as everyone should have a Right to Communicate so should everyone have a right to participate in the development of that right."[52]

Critical Omission

But--as previously indicated--from the outset the editors of Collected Papers and Evolving Perspectives have failed to include commentary which seriously challenges the basic assumptions regarding the use of the State to achieve social goals, and the position of individual liberty in relation to the "sociological" theory of law.[53]

Indeed, Tomo Martelanc in the "Foreword" to Collected Papers states that "most of the authors agree that . . . the 'laissez faire' principle in economics . . . is somewhat obsolete."[54] Henry Hindley of Canada finds it distinctly improbable that anybody, "however deeply committed to the benefits of private enterprise, would deny that the implementation of telecommunications policy requires at least some governmental supervision and, for certain purposes, direct involvement."[55] And Hendrik Schmidt, at the Plenary Session VII of the International Congress of Communication Sciences in Berlin (June, 1977) not sadly wrote off the market system as apparently "not very useful for regulating communication affairs."[56]

The editors' statement that the contributors to Evolving Perspectives agree that the "resources for the right to communicate must exist for the right to have full meaning" but that they "differ on the means to provide the resources"[57] recalls the words of Ludwig von Mises who wrote in 1949 that "the various planners agree only with regard to their rejection of laissez faire, i.e., the individual's discretion to choose and act."[58]

Further Elucidation Needed

This investigation into the concept of the so-called Right to Communicate could cover much more ground in exposing shallow analysis and tenuous philosophy. No attempt has been made here to elucidate what constitutes a free-market, libertarian communication policy.[59] The willingness of Right-to-Communicate scholars to accept, even encourage State intervention (whether nationally or internationally) hopefully has been sufficiently demonstrated, but extended discussions should be devoted as well to other basic premises of the "Right to Communicate" advocates.

One of the first major assumptions in need of critique is the one which asserts laissez faire in economics is obsolete. Certainly the relationship of communication to economics needs further discussion. Simultaneously, however, communication, like economics, must come to be recognized as simply another aspect of the larger phenomenon of human action,[60] by which individuals attain or seek to attain their goals.

Specifically, the role of property, and the market pricing system which flows from property, as they affect the liberty and welfare of individuals have been sadly neglected by this new wave of less-than-innovative communication policy theorists and planners.

Lesser (or sub)assumptions for analysis might include the post-scarcity of communication technology argument, the theory of "market concentration" of commercial interests in the free market, the disdain for spontaneous ("uncontrolled") social growth, analysis of the prevailing theories of cultural imperialism and the "free flow of information," and common property assumptions as applied to the broadcast spectrum.[61]

Further review of extant Right-to-Communicate literature[62] should be undertaken, to be contrasted to a thus-far loosely stated "libertarian communication policy," which presently can only be found in scattered books and tracts,[63] none of which address themselves specifically to the somewhat mixed-bag efforts of this group of so-called "right to communicate" scholars (who themselves, until the publication of Collected Papers and Evolving Perspectives could only be found in scattered books and tracts).

FOOTNOTES

[1] This cautious, almost cynical title was enthusiastically borrowed from the article "Progress of Technology and Social Problems of Mass Communication" by B. M. Firsov, Professor and Head of the United Mass Communication Institute for Socio-Economic Problems in the USSR Academy of Sciences (published in Evolving Perspectives on the Right to Communicate, L. S. Harms and Jim Richstad, eds., Honolulu: East-West Center, East-West Communication Institute, 1977, p. 198).

[2] Jerzy Mikulowski Pomorski, "The Right to Communicate: Emerging Concept and International Policy," in Evolving Perspectives, pp. 39-51. Pomorski is a Professor at the Institute of International Social and Economic Relations in Warsaw, Poland.

[3] It was the pre-publication manuscripts of both of these books upon which Margie Nelson based her "The Right to Communicate: A Content Analysis of Selected Essays" (unpublished M. A. Thesis, Department of Communication, University of Hawaii, 1976), quoted later in this paper.

[4] Dr. Sarah King, Professor of Communication, University of Hawaii, personal communication, December, 1977. Those viewpoints are,

according to King, the "(1) Soviet Socialist; (2) Third World; and (3) Western." See also Sarah King's "Communication Policy and Planning" (A Demonstration Grant Proposal for the National Endowment for the Humanities--Division of Education Programs--to be conducted at the University of Hawaii, June 1978-January 1979; submitted August 26, 1977).

[5] Quoted in the "Abstract" of Evolving Perspectives provided at the beginning of the book. The article which first enunciated the right was "Direct Broadcast Satellites and the Right to Communicate," first published in EBU Review, 118 (1969); 14-18, and reprinted in The Right to Communicate: Collected Papers, L. S. Harms, Jim Richstad and Kathleen A. Kie, eds. (Honolulu: Social Sciences and Linguistics Institute, 1977), pp. 1-9. At the time he wrote the paper d'Arcy was Director of Radio and Visual Services in the Office of Public Information at the United Nations in New York.

[6] d'Arcy more or less says so himself in 1977, in the "Foreword" to Evolving Perspectives. But see also L. White and R. D. Leigh, Peoples Speaking to Peoples: A Report on International Mass Communication from the Commission on Freedom of the Press (Chicago: University of Chicago, 1946); and for a radical statement of the sentiments Herbert Schiller's Mass Communication and American Empire (New York: Augustus M. Kelley, Publishers, 1969).

[7] Jim Richstad and L. S. Harms, "Preface: Dynamics of the Right to Communicate--A Brief History of the Concept," in Evolving Perspectives, p. 1.

[8] Ibid.

[9] Margie Nelson, op. cit., pp. 60-61.

[10] Ibid, p. 63.

[11] Ibid.

[12] Tomo Martelanc, "Right to Communicate and the New International Communication Order," published in "Communication Policy and the Right to Communicate" (papers presented at the Plenary Session VII of the International Congress of Communication Sciences, Berlin, June 3, 1977), p. 20. "Communication Policy and the Right to Communicate" is used as "useful background material" in Harms' and Richstad's University of Hawaii Graduate Seminar on the Right to Communicate--vide "Right to Communicate: A Syllabus for a Graduate Seminar" (Working Draft), for Spring, 1978; available from Dr. L. S. Harms by writing to the Social Sciences and Linguistics Institute, University of Hawaii, 96822. Tomo Martelanc is a Professor of Journalism, Sociology and Political Science at the University of Ljubljana, Yugoslavia.

[13] Aldo Armando Cocca, "The Right to Communicate: An Evolutive Concept for a New Personal and Social Dimension of a Fundamental Human Right," in Evolving Perspectives, p. 33. Cocca is a Professor of

International Law at Buenos Aires University and Ambassador-At-Large for Argentina.

[14] Webster's New World Dictionary (U.S.A.: Popular Library, 1975), p. 552.

[15] Cocca, op. cit., p. 33. Another writer, Colin Shaw, foresees a "possible version of the future" in which the right to communicate is "vitiated by a refusal to listen," in "The Right to Communicate," in Evolving Perspectives, p. 279. (Colin Shaw is former Chief Secretary of the British Broadcasting Corporation and current Director of Television for the Independent Broadcasting Authority.) In 1964, a "Virginia Committee on Constitutional Government" produced a pamphlet entitled The Right Not to Listen: A commentary on certain rights of free speech and property," concerned with public demonstrations on private property involving criminal trespass by the demonstrators.

[16] L. S. Harms and Jim Richstad, Evolving Perspectives, p. 172.

[17] Edward Ploman, "Present International Framework of the Right to Communicate," in Collected Papers, p. 79. Ploman is Executive Director of the International Institute of Communications in London and former Director of International Relations for Sveriges Radio in Stockholm.

[18] Ithiel de Sola Pool, "Scarcity, Abundance, and the Right to Communicate," in Evolving Perspectives, p. 179; Ithiel de Sola Pool is a Professor of Political Science at the Massachusetts Institute of Technology.

[19] Harms and Richstad, Evolving Perspectives, p. 172.

[20] Pool, op. cit., p. 187.

[21] Harms and Richstad, op. cit., p. 172

[22] Ibid.

[23] Pool, op. cit., p. 187.

[24] Ibid.

[25] Ibid.

[26] Stig Hadenius, "Communication Policy and the Right to Communicate: A 'Third Way,'" published in "Communication Policy and the Right to Communicate," p. 12. Stig Hadenius is a Professor at the Institute of Political Science, University of Goteborg, Sweden.

[27] Ibid.

[28] Ibid., p. 7.

29 Bertil Zachrisson, "Intervention at General Policy Debate at Unesco," in Collected Papers, p. 53; Zachrisson is former Minister of Education and Cultural Affairs in Sweden.

30 d'Arcy, op. cit., p. 2.

31 Gunnar Naesselund, "Relations Between and Perspectives Within 'Development Support Communication,' 'Communication Policy Research and Planning,' and 'The Right to Communicate' as seen by Unesco," in Collected Papers, pp. 66-67. Naesselund, from Denmark, was Deputy Director of the Communication Sector of Unesco at the time he wrote this article.

32 Ibid. p. 74.

33 d'Arcy, op, cit., p. 2.

34 "Thomas Molnar . . . wrote in his book The Counter-Revolution, published in 1969, that 'the principal strategy of revolution for the past two hundred years has been the purposeful utilization of the communication media.'" Quoted from Dr. Stephen Tonsor's "The Impact of the Academy in the Formation of Opinion: Some Second Thoughts," Imprimis, September, 1977, p. 1. In 1946, the Commission on Freedom of the Press advised the "directors of mass-communication media everywhere . . . to regard themselves as being no less responsible for the shape of the world than Foreign Offices and parliaments;" White and Leigh, op. cit., p. 7.

35 Edward Bernays, Propaganda (New York: Liverlight Publishing Corp., 1928), p. 9.

36 Harwood Childs, ed., Propaganda and Dictatorship (Princeton: Princeton University Press, 1936), p. 6.

37 Harwood Childs, A Reference Guide to the Study of Public Opinion (Princeton: Princeton University Press, 1934), p. 61.

38 Quoted in Naesselund, op. cit., p. 66.

39 Pomorski, op. cit., p. 42.

40 Donald McL. Lamberton, "The Economic Dimensions of the Right to Communicate," in Evolving Perspectives, p. 213. Lamberton is a Professor and Chairman of the Department of Economics at the University of Queensland, Australia.

41 L. S. Harms, "Communication Rights of Mankind: Toward a Multicultural Worldview," in Collected Papers, p. 25.

42 Ibid, p. 26.

43 Personal conversation, November, 1977.

[44] G. D. Wallenstein, Collaboration Without Coercion: The I.T.U. as a Model for Worldwide Agreement-Making (Stanford: Stanford University, 1976); also the I.T.U.'s From Semaphore to Satellite--text written by Anthony R. Michaelis (Geneva: I.T.U., 1965).

[45] Joseph Pelton, in Global Communications Satellite Policy: INTELSAT, Politics and Functionalism (Mt. Airy, Maryland: Lomond Books, 1974), referred to ". . . the concept known as Functionalism . . ." as "perhaps the most extreme development of international organization" (p. 9). Pelton provides an excellent history of Functionalism, identifying David Mitrany as the "Father of Functionalism," whose own book A Working Peace System (Chicago: Quadrangle Books, 1966) states (from a 1943 essay) that "Sovereignty cannot in fact be transferred effectively through a formula, only through a function. By entrusting an authority with a certain task, carrying with it command over the requisite power and means, a slice of sovereignty is transferred from the old authority to the new; and the accumulation of such partial transfers in time brings about a translation of the true seat of authority" (p. 31). In the introduction to A Working Peace System, Hans Morgenthau lauded Mitrany's viewpoint that "an international community must grow from the satisfaction of common needs shared by members of different nations. International agencies, serving peoples all over the world regardless of national boundaries, could create by the very fact of their existence and performance a community of interests, valuations, and actions. Ultimately, if such international agencies were numerous enough and served the most important wants of most peoples of the earth, the loyalties to these institutions and to the international community of which they would be the agencies would supersede the loyalties to the separate national societies and their institutions" (p. 11). According to Morgenthau, "the future of the civilized world is intimately tied to the future of the functional approach to international organization" (p. 11).

[46] L. S. Harms, Jim Richstad and Kathleen A. Kie, "The Emergence of the Right to Communicate: 1970-1975," in Collected Papers, p. 116.

[47] L. S. Harms and Jim Richstad, "The Right to Communicate: Human Rights, Major Communication Issues, Communication Policies and Planning," in Collected Papers, p. 99.

[48] Ibid.

[49] Hanno Hardt, "Communication Law and Morals: Prefatory Notes," in "Communication Policy and the Right to Communicate," p. 5. Hanno Hardt is a Professor of Journalism at the University of Iowa.

[50] Nelson, op. cit., p. 14.

[51] F. A. Hayek, "Individualism: True and False," in Individualism and Economic Order (Chicago: Gateway Edition, Henry Regnery Co., 1972), p. 1.

[52] Harms and Richstad, "The Right to Communicate," in Collected Papers, p. 99.

[53] On March 2, 1976 an invitation to contribute to future discussion--sanctioned by Dr. Harms--was extended through the mail by this writer to historian-economist Murray Rothbard--noted anarchist libertarian theorist--to which there was no response. But any contribution from Rothbard would not have been included in Collected Papers or Evolving Perspectives anyway since it was solicited after the publication deadline for these two books.

[54] Tomo Martelanc, "Foreword," in Collected Papers, p. viii.

[55] Henry Hindley, "Communication Rights in an Instant World," in Collected Papers, p. 11. Now retired, Hindley was head of the Telecommunication Studies of Canada, "one of the two or three most important studies at the national level" (Dr. L. S. Harms, personal conversation, December, 1977).

[56] Hendrick Schmidt, "Communication Policy and the Right to Communicate: Summary and Conclusions," in "Communication Policy and the Right to Communicate," p. 41. Schmidt is an Assistant Professor at the Institute fur Publizistik und Dokumentationswissenschaft, Free University Berlin, Berlin (West).

[57] Harms and Richstad, Evolving Perspectives, p. 172.

[58] Ludwig von Mises, "Laissez Faire or Dictatorship," Plain Talk (January, 1949), reprinted in Planning for Freedom (South Holland, Illinois: Libertarian Press, 1962), p. 47. Upon his death at age 92 in 1973, the New York Times referred to von Mises as "one of the foremost economists of this century" (October 11, 1973), who was best known, according to Time magazine (October 22, 1973) "for his ardent championship of the autonomy of the marketplace and his suspicion of government intervention in the economy."

[59] Use of the term "free-market communication policy" should be placed in the same framework as has been the term "free-market economics" by Tom Palmer, who wrote (in "Economics for the Beginner," New Guard, October, 1977, p. 28) that "although there are free-market economists, there is really no 'free market economics,' just as there is no free-market physics or history. Rather, there is a science of human action, of which one developed branch is catallactics, or the science of exchange (of which economics is usually considered the study). Certain methodological approaches lead students of the science to a free-market position--but the positive science itself yields no policy judgments (pro or anti-market) in the absence of value judgments (e.g., freedom and prosperity are to be valued, slavery and poverty are to be avoided)."

[60] Ludwig von Mises, Human Action: A Treatise on Economics (New Haven, Connecticut: Yale University Press, 1949).

[61] Regarding collectivization, or nationalization of the broadcast spectrum, for example, see Radio Spectrum Conservation, A Report of the Joint Technical Advisory Committee (New York: McGraw-Hill, 1952);

John D. Tomlinson, The International Control of Radio Communications (Ph.D. Thesis, University of Geneva, 1938, reprinted by Kraus Reprint Co., New York, 1972); Ronald H. Coase, "The Federal Communications Commission," Journal of Law and Economics (October, 1959); Harry P. Warner, Radio and Television Law (1958); A. Devany et al, "A Property System for Market Allocation of the Electromagnetic Spectrum: A Legal-Economic-Engineering Study," Stanford Law Review (June, 1969); Walter B. Emery, Broadcasting and Government: Responsibilities and Regulations (Michigan: Michigan State University, 1961); David Randall Luce, "A Proposal Even More Radical Than Proxmire's Bill to De-Regulate the Broadcasting Industry Entirely," Free Speech (No. 42, November, 1977); etc.

62 Including Refocusing Government Communication Policy (An Occasional Paper of the Aspen Institute for Humanistic Studies Series on Communications, 1976); Syed A. Rahim, ed., Communication Policy and Planning for Development: A Selected Annotated Bibliography (Honolulu: East-West Center, East-West Communication Institute, 1976); Jim Richstad, ed., New Perspectives in International Communication (Honolulu: East-West Center, East-West Communication Institute, 1976); Hawaii's Communication Futures: Policty and Planning Issues (A Conference Report of the Hawaii Research Center for Future Study, Honolulu, 1977); L. S. Harms, Jim Richstad, Bruce Barnes and Kathleen A. Kie, eds., Policy Dialog on the Right of Everyone in Hawaii to Communicate, Communication in Hawaii Series Report Number 2 (Honolulu: University of Hawaii, 1976); Edward McWhinney, ed., The International Law of Communications (Dobbs Ferry, New York: Oceana Publications, 1971); L. S. Harms, "Phonetic Science, Intercultural Communication and the Right of Man to Communicate," from World Papers in Phonetics: Festschrift for Dr. Onishi's Kiju (Tokyo: The Phonetic Society of Japan, 1974); etc.

63 Including Murray Rothbard, For A New Liberty (New York: MacMillan, 1973), pp. 104-116; Murray Rothbard, Power and Market: Government and the Economy (Menlo Park: Institute for Humane Studies, 1970), pp. 176-177; Murray Rothbard, Conceived in Liberty, Vol. II (New Rochelle: Arlington House, 1975), Chapter 27, "The Communication of Ideas: Postal Service and the Freedom of the Press," pp. 141-155; Roger MacBride, A New Dawn for America: The Libertarian Challenge (Ottawa, Illinois: Green Hill Publishers, 1976); Jerome Tuccille, Who's Afraid of 1984? The Case for Optimism in Looking Ahead to the 1980s (New Rochelle: Arlington House, 1975); Walter Block, Defending the Undefendable (New York: Fleet Press Corp., 1976), pp. 53-85; F. A. Haeyk, The Road to Serfdom (Chicago: University of Chicago, 1944); F. A. Haeyk, Studies in Philosophy, Politics and Economics (New York: Clarion Books, 1967); and F. A. Haeyk, The Counter-Revolution of Science: Studies on the Abuse of Reason (New York: Free Press, 1964); etc.

DECISION-MAKING: A CROSS-CULTURAL PERSPECTIVE

by Itsuo Shirono*

Part One

Intercultural Communication and Decision-Making

By observing intercultural interaction, one can easily discover differences which exist in such areas as language and behavioral customs (for example, greeting, manner of eating and manner of speaking). The first step toward becoming an intercultural communicator seems to be the ability to manipulate language, that is, if one is an American visiting Japan, instead saying "Hello" in English, saying rather "Konnichiwa" in Japanese or some other expression depending on the time of day, (and not "Moshi Moshi" as was printed in one American magazine advertisement; this "hello" term is seldom used by Japanese other than on the telephone). Another approach to becoming an intercultural communicator might be to imitate the other culture's behavioral customs such as an American visiting Japan and bowing, eating with chopsticks, or taking off one's shoes upon entering a house through my observations I frequently find that people become self-satisfied at this level of intercultural communication, but truly successful intercultural communication is to be found at another level.

Robert T. Oliver provides an appropriate cue to the understanding of intercultural communication. He suggests: "Mankind is separated less by language barriers (grievous though they are) than it is by cultural differences. Not only do we not speak alike, but, more importantly, we do not think alike. Every separate community has its own value system. Every culture has its own modes of thought and its own selected interest areas which constitute the subject matter it chooses to think about."[1] At this stage in my study of intercultural communication, I am attempting to find out the more profound differences, if any, between cultures, specifically the Japanese and the American cultures. Porter's approach to understanding intercultural communication is noteworthy. He discusses "eight cultural variables that are major sources of communication difficulty: attitudes, social organization, patterns of thought, roles and role expectations, language, space, time, and nonverbal expression."[2] He concludes:

> For there to be successful intercultural communication, we must be aware of the cultural factors affecting communication in both our own culture and the culture of the other party. We need to understand not only cultural differences but also cultural similarities. While understanding differences will help us know where problems lie, understanding similarities may help us be closer.[3]

Keeping in mind those important variables mentioned by Porter, the

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question is how to detect the differences and similarities in those variables in daily intercultural experience. I found that many clues to the answers to this question were veiled behind the day-to-day life of my own intercultural marriage. On a number of occasions I was asked by my wife why I had acted in a certain way, or done certain things, or come to a certain conclusion. In order to answer, I had to go through a process of self-examination about things which I had previously taken for granted. I found that my answers were always deeply rooted in my Japanese background, and usually went something like, "Because Japanese . . ." or in my wife's case, "Because Jamaican . . ." Moreover, the situation became more complex when a decision had to be made, especially at the beginning of married life. I often made decisions on my own, and when I explained how and why I had made the decision, my wife seemed to have a great deal of difficulty in understanding my reasoning and decision-making process, as my explanation often consisted of assumptions, values and thought patterns inherent in my Japanese upbringing. At the same time, I came to know the Western way of reasoning and approach to decision-making as expressed by my wife. This experience encouraged me to explore in depth the way in which Japanese and Americans go about decision-making, as this process involves such important variables as values, self-perception, thought patterns, roles and role expectations, and others.

Kerlinger, in his article "Decision-Making in Japan," perceives decision-making as "an important cultural feature of any society . . . a synthesis of society's beliefs, an epitome of its ideology, the action product of its thinking."[4] Howard refers to the shared principles by which people make decisions as cultural principles, and uses decision-making models to describe cultural behavior.[5] It is therefore obvious that Japanese decision-making follows certain Japanese cultural principles, and Americans also follow certain American cultural principles in decision-making. However, as long as one remains in one's own culture, it will be hard to detect those principles which one follows because they are "obscured by identity with the norms of the culture."[6] It therefore became my purpose to establish evidence which would empirically show certain differences and similarities between the two cultures in the decision-making process, and to detect and analyze those underlying cultural variables. It was also my intention to provide appropriate directives toward understanding people of other cultures, through communication, for the person who wished to communicate successfully at the intercultural level.

Part Two

The Interview

The project consisted of three parts: the interview, the Value Orientation Schedule,[7] and the "Twenty-Statement" test.[8] This paper deals only with the results of the interviews.*

At the time of this project there were five Japanese couples available for interviewing in Charlottesville, Virginia. They were living temporarily in the United States and the husbands all had some connection with scientific or medical research at the University of Virginia. The same number of American samples was chosen on the basis of the occupations and ages of the Japanese subjects in order to minimize differences.

The questions asked during the interviews covered a variety of topics. These were: housing, moving, trips, car, invitations to dinner, the husband's job, the wife's job, family planning, voting, life insurance, gifts, saving, weekends, shopping for food, and household chores. The catalyst for my ideas on compiling the items was the study by Blood and Wolfe in their book, Husbands and Wives: The Dynamics of Married Living.[9] My four main objectives were to find out: (1) Who was the final decision-maker? (2) Who was the initiator of discussion, if any? (3) How much did they discuss? and (4) How did they discuss?

The most significant difficulty in carrying out a project like this one with Japanese subjects is their "notorious" ambiguity which presents a sharp contrast to American directness. Keith's account of one of her experiences in Japan exemplifies this well:

> Then I suggested that today I might call on Mr. Kon, president of the foundation. Mr. Horiuchi hastily disappeared to telephone Mr. Kon's secretary. He returned to say that Mr. Kon was not available at present--possibly out of town-- possibly not well--possibly well, possibly . . . Mr. Soda then said the obvious--that I had better see Mr. Kon another day.[10]

Secondly, there is the Japanese double standard involving tatemae and honne, the former being "any rule of conduct which Japanese accept by unanimous agreement"[11] and which the individual exercises in social life, which is a part of his family life, and which he may even carry on within himself. Honne can be translated as "true mind"[12] but is always denied publicly and hidden behind tatemae. Because of these differences, the project was carefully organized to obtain answers, not at the level of tatemae, but rather at the level of honne.

I therefore had to establish a way to avoid these problems which would still be valid for the American subjects. Instead of asking general questions, such as "Who usually decides on this matter?" or "How do you usually discuss this matter?" I asked the interviewees to recall a specific occasion regarding the particular topic, such as "How many enjoyable trips have you taken since you got married?" followed by "Would you mention a few places where you have been?" In this way, the Japanese interviewees would have to answer from their actual experiences, thus being led to give accurate and direct answers.

Answers to questions regarding the final decision-maker, the initiator of discussion, and the amount of discussion were gathered from all of the topics in the interview. Additional answers to questions concerning how the decision was made were gathered from the following

topics: housing, moving, car, the husband's job, the wife's job, family planning, life insurance, saving, weekends and household chores. This means that some topics (those just mentioned) entailed longer questioning than others. In the case of the topics with longer questioning, I tried to encourage the interviewees to respond voluntarily by saying: "If you discussed it, I am interested in knowing how you did this" or "How did you do about your discussion?" without directing their answers. However, for the purpose of my analysis, some follow-up questions were prepared for cases where the interviewees did not answer voluntarily. Such questions were: "Did you have the same or different opinions?" "What things did you consider most in your discussion?" and so on.

The interviews with the Japanese subjects were conducted in Japanese, and with the American subjects in English. The questions were first written in English and then translated into Japanese by me. Back translation was used in order to ensure accuracy.

Part Three

Results and Discussion of the Interviews

In my analysis of the results of the interviews, I intend to divide my discussion into two sections. The first section will cover the questions: (1) Who was the final decision-maker? (2) Who was the initiator of discussion? and (3) How much did they discuss? The second section will deal with the matter of how the subjects went about their discussions. It must be emphasized that any reference made to "Japanese" or "American" is limited to the particular couples interviewed, and is not intended to make generalizations about decision-making on a broad basis in the two cultures.

Section 1

The final decision-maker among the Japanese couples appeared in this order: husband, nobody, both, wife or either, and other. For the American couples, this order was: both, husband, wife, nobody, either, and other. The results show that the Japanese husbands were the final decision-makers in more cases that the American husbands. The decision-maker as both husband and wife shows up among the American couples in more cases than among the Japanese couples, and where nobody was the decision-maker, the Japanese figure is higher than the American one.

These results show, at least, that the Japanese husbands were dominant as decision-makers among the Japanese couples, while for the Americans, joint decision-making was dominant.

Results regarding the initiator of discussion on the various matters show that the Japanese husbands were more often the initiators than were the American husbands. Regarding the amount of discussion, the results show that the American couples, on the whole, discussed more than the

Japanese couples did. Where the amount of discussion was "a lot" (the other two alternatives being "a little" or "considerably"), the Americans gave this answer significantly more often than the Japanese.

Of all the items, those of voting and household chores [illegible] points of interest. In the case of the former, both the Japanese and American results followed almost the same pattern: almost no discussion took place, nobody was the initiator of discussion, and decisions were made by either husband or wife. However, regarding household chores, there was no discussion, no initiator of discussion, and no decision-maker in the case of the Japanese couples, while there was a certain amount of discussion and varied initiators and decision-makers among the American couples.

The similarities and differences gathered from the results bring to focus a number of interesting points. However, clear-cut reasons or explanations for these could hardly be given at this stage, considering the nature of the questions: (1) Who was the final decision-maker? (2) Who was the initiator of discussion? and (3) How much did they discuss? which could elicit answers describing only the exterior aspect of decision-making in the two cultures.

Section 2

The next part of my analysis of the interviews deals with the question: How did you go about your discussion? The results show that there were significantly fewer instances of the Japanese subjects having their own ideas before discussion than there were among the American subjects. Furthermore, whereas there was a definite difference between the number of times when the Japanese wife had her own ideas and the Japanese husband had his own ideas, there was hardly any difference between the American wife and the American husband in this respect. Again, on the matter of different opinions, the frequency of different opinions between the Japanese husband and wife was much less than that between the American husband and wife. There were interesting results concerning the question of influencing each other. There was little influence during the discussion between the Japanese husbands and wives, whereas half of the answers received from the Americans testify to the fact that there was influence between the husbands and wives. There was a high percentage of understanding after discussion among both the Japanese and American couples as shown in the results, the American percentage being slightly higher than the Japanese.

In connection with the above-mentioned general question, How did you go about your discussion? I shall now comment specifically on the various issues involved in this, namely, (1) circumstances of the subjects, (2) considerations as criteria of discussion, (3) way of reaching an agreement, (4) coming to an understanding and (5) attitude toward discussion. Because of limitations on the length of this paper, I will focus attention here on those items where the results clearly depicted underlying cultural themes.

Circumstances of the Subjects

The eleven topics, on which the subjects were questioned for the purpose of detecting how the couples of both cultures went about decision-making, were compiled on the premise that, since they involved activities common to the two groups, they would be rather easily comprehended in the same manner of thinking even though the two cultures were different. But the results showed significant circumstantial differences on certain topics, those being housing, moving and household chores. In the area of the first two topics, the Japanese subjects' circumstances were strongly connected to the families of the husbands and the wives. For the Americans, housing was strictly a matter concerning the couples themselves.

The results gathered here show that even the same activities can involve different circumstances, according to the culture. These circumstantial differences are considerably difficult to comprehend in the abstraction of one's mind, for certain circumstances may be common to all people of one culture, but from the viewpoint of another culture, those circumstances seem incomprehensible.

Considerations as Criteria of Discussion

The above-mentioned circumstantial differences were strongly reflected in the subjects' considerations in discussion. The main considerations of the Japanese couples on the topics of housing and moving were family relationships and "feeling." The relationships between the wives and their mothers were very strong. The main consideration among the American couples was practicality.

Another important finding here was that there was a great difference between the two groups in the manner of specifying what it was they considered, or what they wanted. The Americans had, and stated, very specific ideas of what they wanted while the Japanese were more general and less articulate on this matter.

Way of Reaching an Agreement

Regarding the way of reaching an agreement, the particular way of the Japanese couples was either by acceptance of the situation, or with one party deciding and the other agreeing. Both wife and husband observed the situation and shared similar feelings about it. They agreed that that (whatever was decided on) was the best way to accept the situation. The way of agreement of the American couples was based on their rational discussions in which both individuals exchanged opinions.

Coming to an Understanding

The way of coming to an understanding of the Japanese couples ranged from acceptance of the situation, trust of partner's judgment, and "feeling," to the acceptance of a recommendation by a third party. Out of these, coming to an understanding through acceptance of the situation was prevalent. A clear understanding was not the result of

their discussions, but rather the result of a feeling of acceptance of the situation which brought the Japanese husband and wife together. For the American couples, understanding was the direct outcome of discussion in which both husband and wife understood rationally and were satisfied.

Attitude Toward Discussion

The Japanese attitude toward discussion was not one of trying to find out specific information from each other in order to come to an agreement and to understand each other. The attitude was, rather, a broader and more general one, and resulted from their perception of the importance of the matter and their reaffirmation of the situation they were in. This attitude could be interpreted to mean that the discussion was not the only means to reaching a decision. A very interesting reply was given by one Japanese couple on the topic of weekends. They said that neither of them was good at the kind of discussion in which each one gave his opinion and an agreement then reached. Their discussion was not the kind where understanding came about since, to begin with, they felt that they understood each other.

The American attitude toward discussion was that it was essential in order to reach a decision. Discussion was seen as a means of "clearance" in order to find out what the other party thought and wanted. For the American couples, it was very important for them to discuss in order to understand each other and to come to an agreement.

Part Four

Conclusion

From the results of the interviews which were designed to ensure equal treatment of the Japanese and the American subjects, some differences and similarities in underlying cultural themes were perceived. Analysis of the interviews was divided into two parts. The first part, which dealt with the decision-maker, the initiator of discussion, and the amount of discussion, revealed more differences than similarities between the two groups. However, these results concerned only exterior aspects of decision-making in the two cultures, and were not sufficient to provide the reasons for the differences. The second part of the analysis dealt with the question of how the couples went about discussion, and succeeded in revealing many aspects of underlying cultural themes of the two cultures.

As shown in the results, the place of the individual in the Japanese family is de-emphasized in order to provide appropriate conditions for human interaction, Japanese style. A strong sense of the relationship between the couple and the couple's families, the importance of "feeling," role expectations, and the acceptance of the situation as a way of agreement and understanding, were found to be some of the bases on which decisions were made among the Japanese couples. Particularly

striking in the Japanese attitude toward discussion was the fact that the reason for having the discussion was based on a recognition of the importance of the situation, rather than being for the purpose of exchanging opinions in order to reach an agreement which would satisfy both husband and wife.

On the other hand, the American couple was found to be an independent unit, that is, independent of the couple's families, in which the husband and wife interacted as individuals with specific opinions on what they wanted. In many cases, practicality and rationality were revealed as the bases of decision-making. Agreement was characterized by the exchange of opinions between individuals, and by equality and rationality. In many cases, it was the outcome of discussion. The assumption that having a discussion would lead to agreement and understanding and to satisfaction of both husband and wife, was prominent in the American attitude toward discussion.

This study of decision-making shows that the two groups were not merely separated by language but also by the whole process of decision-making. The differences in decision-making between the two groups are far more extensive than one might imagine because of the underlying cultural themes which cannot be easily grasped at first glance. How could one who only manipulates language and imitates the other culture's behavioral customs have successful intercultural communication, without first becoming aware of these underlying cultural themes? How could an American understand the Japanese wife who said that since her husband's senior (in profession and friendship) had recommended the car for them to buy, there was therefore no room for her to complain? Or how could an American comprehend the Japanese who participated in discussion and decision-making without specific opinions of his own, and without any intention of influencing others? Could a Japanese be satisfied with a decision made on the grounds of practicality but which overshadowed any considerations of emotional feeling? It is not an easy task to communicate successfully at the intercultural level. It requires, in the first place, an openness to the possibility of differences in underlying cultural themes, and then a sensitivity to those differences where they exist.

This study brings to light several differences in underlying cultural themes between the Japanese and American cultures. I hope it can be utilized toward a deeper level of intercultural communication. There is no one, absolute way which can guarantee successful intercultural communication because of the complexity of communication and the myriad variations in cultures. Even if one should conceptualize, in abstract form, the best way to achieve successful intercultural communication, it will become too simple if one tries to put it into practice in view of the intricacy of human interaction which often involves factors not previously anticipated. Intercultural communication must be dealt with seriously. Although some may say that it is only a matter involving the exchange of information, to the Japanese it goes beyond this, to the exchange of human feeling. If one fails to consider this latter aspect of intercultural communication, then, in Japanese

eyes, one might end in hurting others or being hurt.

FOOTNOTES

1 For further details see: Itsuo Shirono, "I Am I--Who Are You?": Decision-Making Among Japanese Married Couples and American Married Couples in Charlottesville: A Cross-Cultural Perspective (Masters Thesis, University of Virginia, 1976).

2 Robert T. Oliver, Culture and Communication: The Problem of Penetrating National and Cultural Boundaries (Springfield: Charles C. Thomas, 1962), p. xi.

3 Richard E. Porter, "An Overview of Intercultural Communication," in Intercultural Communication: A Reader, eds. Larry A. Samovar and Richard E. Porter (Belmont: Wadsworth Publishing Co., Inc., 1972), p. 17.

4 Ibid., pp. 17-18.

5 Fred N. Kerlinger, "Decision-Making in Japan," Social Forces, 30 (Oct. 1951), p. 36.

6 Alan Howard, "Land Activity Systems and Decision-Making Models in Rotuma," Ethnology, II, No. 4 (1963), pp. 410-434.

7 Edward C. Stewart, "Individual Decision-Making Across Cultures," (n.p., 3 Feb. 1965), p. 4.

8 Florence R. Kluckhohn and Fred L. Strodtbeck, Variations in Value Orientations (Westport: Greenwood Press, 1961), pp. 77-120.

9 Manford H. Kuhn and Thomas S. McPartland, "An Empirical Investigation of Self-Attitudes," American Sociological Review, Vol. 19, No. 1, (1954), pp. 68-76.

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11 Agnes Newton Keith, Before the Blossoms Fall: Life and Death in Japan (Boston: Little, Brown and Co., 1975), p. 8.

12 Takeo Doi, "Some Psychological Themes in Japanese Human Relationships," in Intercultural Encounters with Japan: Communication--Contact and Conflict, eds. John C. Condon and Mitsuko Saito (Tokyo: The Simul Press, Inc., 1974), p. 24.

13 Ibid.

NONVERBAL ASPECTS OF INTERPERSONAL COMMUNICATION

by Iris Grace González*

Someone once said, "To know a language and not the culture is to make a fluent fool of yourself." I would like to rephrase that as follows, "To know a language, that is, the words of verbal aspect, and not know the silent language, the nonverbal aspect of communication is to make a fluent fool of yourself." In other words, when we talk to another person we are actually using two languages simultaneously. Frequently, we are conscious of how we employ words, but unfortunately, many times we are unaware of our nonverbal behavior, of its importance, and of what messages it may be conveying.

Today, I am delighted to be able to share with you some thoughts on the nonverbal aspects involved in interpersonal communication. I hope to expand your understanding of this topic and hopefully, to get you interested in further study in this fascinating area. Obviously, I cannot go into great depth during this talk, but I believe I can offer at least an introduction into this subject. It is my specific intention to make you more aware of three basic things: first, what is interpersonal communication, and what is nonverbal communication; second, what is the importance of nonverbal aspects in interpersonal communication; third, what are the specific varieties of nonverbal behavior that we engage in as we interact with others in interpersonal settings.

First of all, what is interpersonal communication? It is a dynamic process between two people or a small group of persons in a face-to-face situation. In interpersonal communication, a sender transmits verbal and nonverbal messages which are perceived and responded to by the listener. The listener in turn becomes a speaker also and sends verbal and nonverbal messages to a receiver. In other words, interpersonal communication is differentiated from other forms of communication because there is direct communication, and immediate responses between all the persons in the communication process. Thus, in interpersonal communication both the initiating and responding communicators mutually affect each other during the communication process. Ideally, interpersonal communication results in the mutual satisfaction of the physical, social, or ego needs of the persons involved in the transaction.

Secondly, let me define nonverbal communication as that communication which is not coded in words. Basically, it is the way we use our body and/or our voice in our intent to communicate meanings and feelings. It is the silent language of gestures, posture, facial expressions, and body movements. In addition, nonverbal behavior includes the way we use space and time in our relationship with others. It is largely

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unconscious and spontaneous.

Our nonverbal behavior is determined by our culture or sub-culture. Researchers stress that cultures may vary with regard to nonverbal communication. They state that just as different cultures employ different languages so nonverbal behavior is equally diverse. Nonverbal communication is first learned in infancy and in childhood just as a language--by interaction with members of the culture. Just consider that approximately the first two years of our lives were spent in communicating primarily in a nonverbal fashion. Therefore, when we speak with someone from another culture, we need to be aware that the culture-bound silent language of our body position, gesture, facial expressions, or use of time and space can be a barrier to achieving successful interpersonal communication. A particular nonverbal situation can have one meaning or fulfill a specific function in one culture, but it may have a distinctly different or opposite interpretation for another cultural--or sub-cultural group. Consequently, people from differing cultures often have difficulty understanding each other.

Now we need to keep in mind that nonverbal behavior not only reflects our culture but also reflects us as individuals, and thus may vary from person to person within a culture. For example, we might say that Puerto Ricans who speak Spanish in an interpersonal setting tend to use a loud tone of voice. Yet, we must realize that all Puerto Ricans might not do this. There are individual differences from speaker to speaker. In a given culture persons develop their own characteristic mode of talking and moving, of standing or sitting, or of using their hands while communicating. However, the meaning of our utterances is definitely influenced by the tone of our voice, posture, personal distance, and our physical appearance, and by the listener's sense of the context. Therefore, to understand someone or to get someone to understand us--to communicate more effectively--we need to learn how nonverbal aspects can influence meaning.

Nonverbal language is just as important if not more important than verbal language in interpersonal communication. Nonverbal messages can indicate to us how the verbal message should be interpreted. They can signal whether the verbal message is joking, true, serious or threatening. We can get some idea of the importance of nonverbal communication from some of the research findings. Birdwhistell, a noted nonverbal communication specialist, estimates that in interpersonal communication the verbal aspects carry less than 35 percent of the social meaning of the situation, while more than 65 percent is transmitted through nonverbal aspects. Another communicologist, Mehrabian, reports that the amount of like or dislike we have for someone is primarily reflected nonverbally. His research shows that words account for only 7 percent of the meaning in a message; vocal nonverbal aspects contribute 38 percent, and facial expression is responsible for 55 percent of the effect of the message as a whole. That is, only 7 percent is communicated verbally while 93 percent is communicated nonverbally.

These estimates might surprise us, but as we examine the diverse ways in which we communicate information nonverbally, the research

findings become more realistic. In fact, the significant role nonverbal behavior plays in our daily lives has already been experienced by all of us here in one way or another although at the time we may not have realized it. For example, as parents we have given meaning to the verbal message we sent our children by raising or lowering our voice and our volume. Besides as children we might have developed tears to achieve a desired response. In courtship, lovers often use "eye language." Politicians have long recognized the importance of nonverbal communication. They have always been concerned with their appearance--how they look to others. They are also aware of the importance of touch; thus, they will be seen shaking hands, patting shoulders and kissing babies. Additional evidence of the predominance and importance of nonverbal communication is available if we become conscious of specific facets of our society, for example, the use of nonverbal cues in psychiatry and interviewing, or doctor-nurse communication during surgery.

According to Birdwhistell the amount of time most of us actually spend speaking words is estimated at approximately only 10 to 11 minutes a day. The standard spoken sentence taking only about 2.5 seconds. Although we speak a relatively short duration of time daily, it is interesting to observe that we spend at least twelve years of our lives being taught how to use words. The attention paid to nonverbal communication is negligible. Hardly any courses in nonverbal communication are offered comparable to our standard English courses--and that only in relatively few colleges or universities. Since we learn our nonverbal behavior at an early age, it seems that we should offer formal instruction in nonverbal aspects earlier than the college level. No wonder many people fail in their attempts to influence or inform others! Indeed it is surprising that we ever succeed!

In teaching foreign languages and second languages, much time and effort is dedicated to acquainting the student with vocabulary, pronunciation, and grammar, but scarcely any time is employed to teach the distinct nonverbal behavior of the language. No wonder students usually find it so very difficult to really communicate, to engage in meaningful interpersonal communication in a non-native language!

I'd like to turn now to the specific kinds of nonverbal behavior that we can employ in interpersonal communication situations. It is hoped that if we are at least aware of these nonverbal aspects, which are significant in interpersonal communication, we can exercise greater control over our own nonverbal behavior and improve our nonverbal skills.

Nonverbal behavior has been categorized into seven different areas. The first influential nonverbal aspect in interpersonal communication is Paralanguage (from Greek "beyond language"). Paralanguage refers to the vocal aspect of language, that part of speaking that goes beyond words. The distinction between vocal and verbal is that vocal information refers to whatever is lost when speech is written down. Vocal characteristics include pitch, voice quality, rate, volume, rhythm of speech, and length and frequency of pauses--or silence. One's voice

can be varied to alter the meanings of words. For example, when we were primarily radio listeners, we can recall listening to radio dramas where trained persons put life into words through their voices and conveyed the desired meanings and emotions. How many of us have said at one time or another, "It's not what you said, but how you said it." Connotations are indeed often conveyed through the voice. Vocal cues are also important to convey sarcasm. In sarcasm, the information transmitted vocally contradicts the information transmitted verbally. (e.g., Isn't that terrific.)

A high-pitched voice can reflect excitement or fear; a low-pitched voice can convey seriousness, sadness, or affection. Pitch does not have to be high or low. Instead one should just realize that pitch can reinforce or strengthen the impact of words used in a message and direct the listener to the desired meaning. (e.g., She's selling this car to Helen. She's, selling, this, car, Helen.) (.g., I love you! I'm having a wonderful time?) Some scholars have pointed out, that we use pitch to say something about ourselves as well as to influence others. For instance, some adult women maintain high-pitched childish voices, perhaps indicating that they do not want to become women but would rather remain little girls.

We should be aware that our voice can reveal many things to others, and thus, we should analyze its strengths and weaknesses. When we hear a stranger's voice, whether on the telephone or the radio, that person's vocal characteristics may often serve to help us infer several things, such as, the speaker's sex, physical appearance, age, race, education, social class, emotions, occupations, or dialect region.

Volume is also used to supplement verbal meaning. When we are excited, angry or emphatic, the volume of our voice increases. As we wish to show affection, consideration and kindness, we tend to reduce our volume. Couples making love never shout at each other, do they?

Rate and rhythm have a significant effect on interpersonal communication too. Studies show that if we speak fast, we alter a listener's perception of the importance of our message. Rapid speech suggests excitement and importance, while slower speech shows we are are more relaxed, comfortable, or confident.

A second influential area in nonverbal communication is object language or objectics. This area is concerned with examining the effect of clothes, furniture, emblems, jewelry, and color in interpersonal communication. As we interact with others, there are many factors wich affect our perception. One of the most obvious is people's appearance: clothes, hair, beards, make-up, or even the pipe they use. People do go to great trouble and expenses to make themselves attractive. Research has shown that physical attraction does play an influential role in determining responses for a broad range of interpersonal encounters, from courtship and marriage to job interviews. Some possible personal attributes which may be communicated by dress include: sex, age, occupation, official status, mood, personality, interests.

(e.g., Uniforms worn in offices, colors used to designate rank or responsibility.) I have heard that a visible sign of mental illness or deterioration is carelessness with regard to one's appearance. A psychologist or psychiatrist would probably be very conscious of this aspect of nonverbal communication. Some people wear a special uniform to communicate their profession or area of specialization; for example, those involved with surgery usually wear green. As professionals, many of us are careful to decorate our offices in a special way reflecting our own personality and also achieving a desired feeling or effect. We should be aware that we can manipulate appearance factors deliberately and use them symbolically to influence other individuals.

The third area of nonverbal communication is called action language. It includes kinesics, the study of body movement, gestures, facial expressions, and posture. It also includes oculesics or the study of eye behavior and haptics the study of touch. In a doctor-patient communication situation, for example, gestures, eye contact, head nods, and changes in body position or posture, reveal much to each person. It may indicate agreement or disagreement, interest or boredom with what is being said. It can signal that the interview is over or that we want to leave.

The common expression, "You should have seen his face," stresses how we rely on facial expression to make judgments in interpersonal situations. The face can reflect emotions and interpersonal attitudes. It can provide a nonverbal response on the comments of others. Indeed, many pay much attention to the fact because they feel it is a primary source of information. Interestingly, some specialists claim that facial expressions are entirely culturally and socially learned (e.g., Japanese smile; Blacks in U.S.--eye rolling). The eye and mouth can reveal a great deal in face-to-face relationships. However, research indicates that it is hard to accurately determine sincerity and non-sincerity from someone's facial expression. We can learn to smile, even when we are unhappy, and we can become skilled at concealing emotions on our faces.

The eye and its effect on human behavior has been of much concern for a long time. We generally associate eye movements with emotional expressions: frankness, wonder, terror (open-wide eyes); modesty (down-cast glances); coldness (stare); fatigue or weird behavior of another (eye rolled); anxiety (excessive blinking as if to cut off reality). Eye behavior shows special patterns with mental patients, autistic children, and persons from diverse cultures. Eye contact is frequent in interpersonal communication to seek feedback; to signal that the communication channel is open (e.g., waiter); and to convey our need for closeness to someone else, involvement or inclusion. Too much eye contact can produce anxiety in others. Lack of eye contact is probably: when people want to hide something; when there is dislike, tension or deception; or when someone wants to restrict social involvement (e.g., students in class).

Touching is another form of nonverbal behavior that is extremely

important in various stages of our development. In infancy, children develop spatial orientation through tactile explorations. They also learn about their own body. However, more important to children is the tactile communication of others towards them. Research has demonstrated that children deprived of being handled and touched may develop severe emotional and mental problems. During adolescence, touching becomes increasingly important in hand holding, kissing, petting and sexual intercourse. Some persons in adulthood still do not feel free to enjoy tactile communication. Of course, this is influenced by one's culture.

An experiement was conducted with nurses and doctors in which the verbal and tactile codes were harmonized. The study found that when the nurses used touch gesture, the verbal interaction between nurses and patients increased. The use of touch also improved the patients' attitude toward the nurses.

Chronemics or the study of how time can be used to influence people is our fourth major area of concern. Timing can be highly informative. The time of day we choose to communicate a message may indicate the importance of the occasion as well as on what level an interaction between persons is to take place. Phone calls before breakfast or after 11 PM probably signal a matter of urgency or extreme importance. In our social life, a last minute invitation to a dinner party or wedding might result in somekind of an insult to us. The timing of our arrival for an appointment can also communicate a message: too early might signify interest in the meeting, while arriving late might indicate lack of interest or indifference. Time can be manipulated in order to cause people to make decisions differently. It is said Abraham Lincoln scheduled controversial topics for discussion at the end of his cabinet meetings. Thus, employing time to force quick decisions.

The final area of nonverbal communication is proxemics, the study of the use of space and distance. Research in people's use of spatial relationships reveals that mere proximity is frequently a significant element in determining interpersonal contact, and consequently, interpersonal friendship. Hall, a respected authority in nonverbal communication of time and space, states that individuals have their own personal territoriality, or personal space--a sort of space bubble--an area around us that we claim and defend if it is invaded by someone. Yet, Hall says, we treat space somewhat as we do sex. It is there, but we don't talk about it. In fact, we tend to feel guilty whenever we notice we are getting angry because someone has taken "our seat"--"our place"--"our space," don't we? In offices, we have our individual space. Our desk is situated in a particular space we claim as ours. You might know of neighbors who have had strong discussions over territoriality when they were putting up a fence in their backyard--a dispute over space.

In conversation, people seek a comfortable distance depending on their relationship, the topic, the context of the interaction and personality traits. For instance, two classmates (male and female) may

sit very close together in the library while discussing a reading assignment, but they probably will not sit that close together on a park bench while talking about the weather. Distances in small groups are not always accidental. Leaders and key people will choose specific seats depending on their task, their responsibilities and their personalities. An example of this is the teacher's space in a classroom, the doctor's space in an office, or the speakers place behind a podium. Space does communicate!

By now, I hope that you have acquired some additional information regarding what is meant by interpersonal communication and nonverbal communication. In addition, I trust that you are more aware of the different nonverbal aspects and realize their importance in your interpersonal communication attempts. A better understanding of these nonverbal aspects and sensitivity to them should help you control and improve your own nonverbal communication.

I would like to conclude with a word of caution. Some of our nonverbal communication may be intentional/conscious done with an intent to influence others. However, other nonverbal communication may be non-intentional and merely accidental. Thus, keep in mind, that there is some possibility of making incorrect inferences/wrong readings of someone's nonverbal behavior, or of having our own nonverbal behavior misinterpreted. Consequently, the wisest approach is to cross check inferences and try to verify what we think we understood with an many different kinds of signs as possible. Remember, as Shakespeare said in Macbeth, "Your face, my thane, is as a book where man may read strange matters."

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